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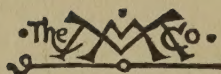
Born in London, England, and educated there for the ministry at New College, George Leopold Hurst, was ordained in 1895 to a London charge, having graduated Associate of the Theological Senatus. His earlier training in the Schools of Art had prepared him to see the widest implications and the many rich interests of religion.

After a pastorate of seven years he removed to Guernsey, Channel Islands, where lighter duties left him free to prepare a volume—*Sacred Literature*—for the Temple Encyclopædic Primers series. On his return to England he added to his ministerial duties the work of Secretary of the West Cornwall Federation of Free Church Councils, which brought him into touch with many Free Church leaders.

In 1912 Mr. Hurst settled in Canada and entered the ministry of the Presbyterian Church. Since then he has contributed articles to the *Westminster Magazine*, the *Presbyterian*, the *New Outlook*, and the *Canadian Journal of Religious Thought*, in addition to writing his *Outline of the History of Christian Literature*. He is now a minister of the United Church of Canada in the Presbytery of Ottawa.



THE LITERARY BACKGROUND  
OF  
THE NEW TESTAMENT



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THE LITERARY BACKGROUND  
OF  
THE NEW TESTAMENT

BY  
GEORGE LEOPOLD HURST, B.D.

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## PREFACE

Dr. Vladimir Simkhovitch's illuminating and constructive contribution to this series, *Toward the Understanding of Jesus*, pictured the political conditions under which the mind of Jesus developed and in relation to which his ministry was carried on. To the problems created by those conditions the Prophet of Nazareth brought convictions and hopes which owed much to his early reading. He came to judge the situation of his day, both as a political and a religious situation, in the light of the literature by which his own mind had been guided on its way to certainty and peace. His new teaching owed much to that literature wherein he found words and forms of public address, as well as ideas and aspirations.

All this is equally true of his immediate followers, to whom we owe the greater part of the New Testament. They also felt the literary as well as the religious influence of the great books which were part of the priceless heritage of their people.

An intelligent understanding of the New Testament depends therefore, to some extent, upon our appreciation of the influence exercised by these pre-Christian writings upon the composition of the early

Christian classics. The two literatures cannot be separated without some loss to a just estimate of the thought dominating the later works.

Into the much larger background of theological thought it is not the aim of this little book to enter; because it was not literary, the accumulated Rabbinical teaching is neglected. Its forms were well defined, its influence was immense; but, as the earliest literary collection of its riches was made during the Christian era, probably not before A.D. 150, it does not fall within the "background" with which this sketch is concerned. Nor does this book trespass upon that rich territory of non-literary remains—the papyri, ostraca, and inscriptions which have furnished the modern scholar with a vast number of illustrations for use in New Testament study.

Here we are concerned with such writings as lay to the hands of Jesus and his early disciples when they began the tremendous enterprise of establishing the Christian movement. From this point of view the present book may be looked upon as an introductory chapter to my recently published *Outline of the History of Christian Literature*.

All students of apocalyptic literature are under deep obligations to the fine scholarship and the many writings of the Venerable Archdeacon R. H. Charles, D.D., D.Lit., LL.D., who has made this field of study peculiarly his own. It is therefore with hearty gratitude that I acknowledge the courteous permission of The Clarendon Press to use the translations in Dr. Charles' *Apocrypha and Pseudepi-*

*grapha of the Old Testament*, Vol. II, for the quotations in Part II of this sketch.

GEORGE L. HURST.

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## INTRODUCTION

### *The Literary Background of the New Testament*

Like all other noble literature, the writings of the New Testament stand, in a perspective of literary history, against a background of earlier books, apart from which their true character is only imperfectly appreciated and their essential contents are only partially understood. The early classics of Christianity may be compared to the loftiest peaks of a far-flung mountain range which rises from low levels in the dim distance, steadily ascends to splendid altitudes, and then falls away until once more it is lost in the plains. To look at these books as if they were isolated crags, or as if they stood, like the huge stones of Stonehenge, in the midst of a wide waste to which they are strangely foreign, is to lose touch with their literary ancestry and to surround them with mystery. As a matter of fact they are the earliest documents of a historical religion begotten of an ancient literary faith from whose riches they borrowed both thought and imagery. Their authors echoed the language, reproduced the ideas, adopted or adapted the forms of many of the books of which their own were the lineal descendants.

Because literary influence may be direct or indirect, immediate or mediated, an author may be under obligation to writings he has never read. Great books diffuse their wealth, they spill their fine phrases upon the air, they cast their vivid pictures into the public mind until these become accepted elements of the world's thought and speech. Neither evidences of influence nor even instances of quotation can be unquestioningly accepted as positive proof that a New Testament writer was consciously plagiarising from some earlier book that lay before him; but on the other hand the mass and weight of the evidence of literary dependence should deliver us from the prejudice that the authors of these Christian classics were "unlearned and ignorant men."

Dr. J. E. H. Thomson, in a pioneer work entitled *Books Which Influenced Our Lord and His Apostles*, 1891, like Dr. Thomas Walker in a more recently published book, *What Jesus Read*, 1925, tried to remove that old but unfounded prejudice. The former calls attention to the well-authenticated fact that the "school books, if such they could be called . . . in the synagogue schools . . . were portions of the Old Testament." These were supplemented by such histories as *The First Book of the Maccabees* and the now lost *History of John Hyrcanus*; by such stories as those of *Tobit* and *Judith*, and by various books of "Wisdom" and *Apocalypse*.

Dr. Thomson draws an imaginative picture of Jesus going, after his day's work was done, to some



house in Nazareth where the Essenes lived and kept their treasured books. There, in the inner chamber, he could sit reading, far into the night, the strange visions of the *Books of Enoch*, or the hopes of *Baruch* concerning the Son of Man, or of the blessings to come in the days of Messiah.

Dr. Walker is equally clear in his statement that Jesus had opportunities for studying the literature of his age, but estimates those opportunities much more generously than Dr. Thomson had done. His imaginary portrait of the young Nazarene is that of "a well-read working man of his time," for whose literary appetite ample provision existed. Jesus could "ransack some of the chief repositories of religious books in Galilee." Those repositories were in the private houses of well-to-do-people; in the meeting places of various religious circles or sects whose books were held in common; and above all in the synagogue libraries, especially in that at Capernaum. Dr. Walker is so satisfied with the comparative abundance of such opportunities as to consider it probable that a religious circle with a book as its bond "lay behind the formation by Jesus of the first circle of early disciples."

These trustworthy estimates of the literary facilities open to Jesus afford every warrant for believing that Luke with his Greek education, Paul with his rabbinical training gained at the feet of Gamaliel, the author of the Fourth Gospel so closely associated with the school of Ephesus, and, above all, the literary artist to whom we owe the Epistle to

the Hebrews, had still greater advantages for knowing the current writings of their day.

### i. THE OLD TESTAMENT

Foremost in importance among the constituents of the literary background of the Christian writings was the Old Testament, that immortal monument to the literary genius of the Hebrew people. It was known to Jesus and his Palestinian followers in the Hebrew language, and to Paul and the Gentile Christians generally in the Alexandrian version in Greek, the Septuagint.

From the beginning, Christianity had in her hands a sacred book of great antiquity which Judaism taught her to use in the work of propaganda, and upon which, eventually, she based her own canon of inspired writings.

(a) Perhaps the earliest of all the writings made in the interests of the Christian faith was a collection of *Testimonies* gathered from the Old Testament to vindicate the Messiahship of Jesus. The idea of such a work was not original; it was no doubt derived from *The Song of Moses* (Deuteronomy xxxii.), the purpose of which was to arraign the nation before the judgment seat of the law-giver. It was "a witness against the children of Israel" (Deuteronomy xxxi. 19), to "testify against them for a witness" (Deuteronomy xxxi. 21). Jesus used its indictments against the "faithless and perverse generation" that rejected his teaching (Luke ix. 41); Paul echoed a memory of it when he urged

his readers to be "blameless and harmless in the midst of a crooked and perverse generation" (Philippians ii. 15). Dr. J. Rendel Harris therefore reaches the conclusion: "The formation of a collection of Testimonies began with the 32nd chapter of Deuteronomy. . . . Moses and his *Song* are the point of departure for the earliest collection of *Testimonies*." <sup>1</sup>

With so noble and ancient an example as their warrant, the makers of the *Book of Testimonies* ransacked the Old Testament for passages illustrative of the Messiah's life and work. These proof texts were used until a character sketch of the Master's life in its essentially Messianic features had been made; sometimes, as in Matthew's history of the Passion, the narrative itself was woven entirely out of them.

The so-called Servant Songs in Deutero-Isaiah (Isaiah xlii. 1-4; xlix. 1-6; l. 4-9; lii. 13-15; liii. 1-12) which represent the Servant as idealized, personal, and sinless whereas elsewhere he is pictured as blind and deaf, were of signal value for this purpose. They offered a noble interpretation of the "offense of the Cross."

Isaiah liii was inescapable in this connection, although its songs had not been regarded as Messianic by the Jews before the Christian era, and, as the story of the Ethiopian eunuch suggests, were not generally so regarded during the first century A.D.

<sup>1</sup> "A Factor of O. T. Influence in the N. T.," art. in *Expository Times*, Vol. XXXVII, p. 6.

(Acts viii. 32-35). The author of the *Testimonies* took some notes from this prophetic music (Matthew viii. 17; Mark xv. 28); Paul made use of it (Romans x. 16); so did Peter (I Peter ii. 22-25); and echoes of its verse are to be heard in John i. 36. Isaiah liii. 11-12 is unquestionably behind Mark x. 45 and xiv. 24, as the repetition of "the many" shows, for this word has vanished from Luke xxii. 19-20 and I Corinthians xi. 24-25.

Other parts of these Servant Songs provided material almost equally valuable: Isaiah xl. 3 furnished a witness to the coming of the Baptist (Mark i. 3). Isaiah xlii. 1 foretold the baptized Jesus (Mark i. 11). Even in the narratives of the Fourth Gospel there is a feeling for the Old Testament background; e.g., xii. 13 = Psalm cxviii. 25-26; xii. 15 = Zechariah ix. 9; xii. 38 = Isaiah liii. 1; xii. 40 = Isaiah vi. 9-10. Nor, as Dr. Streeter urges us to remember, can the discourses of the Fourth Gospel be considered apart from the prophetic writings of the Old Testament.<sup>2</sup>

Joel ii. 32 stands back of Romans x. 13. II Thessalonians i. 9 took "the glory of his power" from Isaiah ii. 10, 19, 21. I Corinthians ii. 16 borrowed from Isaiah xl. 13; and Paul found the idea of the misused "table of the Lord" in Malachi i. 7, 12. The "Alpha and Omega" of Revelations i. 8, is traceable to Isaiah xli. 4.

(b) An even more important element in this literary background consists of the various Old Tes-

<sup>2</sup> *The Four Gospels*, p. 374.



tament apocalypses which fall into the following approximate order of time: Ezekiel ii. 8; xxxviii-xxxix; Joel iii. 9-17; Zechariah xii-xiv; Daniel; Isaiah xxxiii; xxiv-xxvii; xxxiv-xxxv; Jeremiah xxxiii. 14-26; all but the fragments of Ezekiel and Joel being pseudepigrapha.

Only a few examples of their influence need to be recalled, since they are all in the reader's hands. Ezekiel furnished the title "Son of Man" (xxxviii. 2, 14; xxxix. 1, 17); and Daniel is responsible for the more strictly apocalyptic sense in which the title is frequently used in the Synoptic Gospels. Joel iii. 13 supplied the image of the ripened harvest into which the sickle might be thrust (Mark iv. 29; Rev. xiv. 15); iii. 15 gave the forecast of the darkening of the sun and moon. Zechariah xii-xiv describes the "Day," the "Day of the Lord," with the accompaniments of fear and overthrow and division and destruction which were to play so large a part in later visions. From the arresting imagery of xii. 10 came the quotation: "They shall look on me whom they have pierced" (John xix. 37); as from xiii. 7 came the saying, "Smite the shepherd and the sheep shall be scattered," to which both Matthew xxvi. 31 and Mark xiv. 27 gave a place.

The apocalyptic period in Judaic thought opened when the *Book of Daniel* appeared, i.e., B.C. 168-165; it was closed by the *Syriac Baruch* and *Fourth Ezra*, A.D. 120. The prophecies of Daniel provided a rich mine into which later apocalyptists delved. From vii. 13-14 came the majestic vision of the Son

of Man coming in the clouds of heaven with dominion and glory (Matt. xxiv. 30; xxvi. 64); from viii. 13; ix. 24-27; xi. 31 sprang the terrifying expectation of the "transgression of desolation" with its culmination in the ruin of the sanctuary (Mark xiii. 14-23; Matt. xxiv. 15-25).

In this great storehouse the seer of the Apocalypse also found many of those arresting imageries which still exercise so alluring an influence over his readers. It is unnecessary to do more than indicate the affiliations of the two books by chapter and verse.

|             |   |               |
|-------------|---|---------------|
| Dan. iii. 6 | = | Rev. xiii. 15 |
| iv. 37      | = | xv. 3, xvi. 7 |
| vii. 3      | = | xiii. 1       |
| vii. 9-10   | = | xx. 11-12     |
| vii. 10     | = | xx. 12        |
| vii. 13     | = | i. 7          |
| vii. 14     | = | vii. 9, 12    |
| vii. 16     | = | vii. 13-14    |
| vii. 18, 27 | = | xi. 15        |
| vii. 25     | = | xiii. 5       |
| x. 5-21     | = | i. 13-19      |
| xi. 36      | = | xiii. 5       |
| xii. 1      | = | xiii. 8       |
| xii. 4      | = | x. 4          |
| xii. 9-10   | = | xxii. 10-11   |

Some of the apocalyptic passages in Isaiah also contributed to suggest the visions and to color the thoughts of the New Testament writers. Isaiah xxxiii. 14-22 (B.C. 163) with its promise of an everlasting Jerusalem gave Paul his question, "Where

is the scribe?" (I Cor. i. 20), as it also gave James his assurance that God is our judge (James iv. 12).

The twelve poetical strophes collected in Isaiah xxiv-xxvii (B.C. 128) are, on the whole, prophecies of coming triumph from which Christian writers drew much of their confident forecast of the radiant future of their own faith. The familiar imagery of a darkened sun and an unlighted moon, xxiv. 23, influenced Mark xiii. 24; the figure of "the vail that is spread over all nations" waiting for the Lord to remove it, xxv. 7, reappears in II Corinthians iii. 15 and Ephesians iv. 18; while the forecasts of a victory over death, and of the end of sorrow, xxv. 8, lent sacred authority to the Christian prophecies of eternal bliss (I Cor. xv. 54; Rev. xx. 14; xxi. 4). From the poem in xxvii. 9-11 came part of the detail of that Parable of the Vine and its branches which constitutes one of the chief literary glories of the Fourth Gospel (xv. 2, 6).

Two other late apocalyptic passages, included in Isaiah xxxiv-xxxv (B.C. 550), made deep and lasting impressions. The anticipation of the "Day of the Lord" which is so prominent in Zechariah xii-xiv, reappeared in these passages of Isaiah from whence it passed over into the great Christian apocalypse in such images as those of the "smoke that goes up for ever," and of a city like "a cage of unclean birds" (Rev. xiv. 11; xviii. 18; xix. 3; xviii. 2).

The glorious song of the returning exiles (Isaiah xxxv), with its inspiring promises:

Then the eyes of the blind shall be opened,  
And the ears of the deaf shall be unstopped.  
Then shall the lame man leap as an hart,  
And the tongue of the dumb shall sing.

was borrowed to describe the Messianic ministry of Jesus (Matthew xi. 5); while from the same inspiring passage, the seer of the Apocalypse drew the assurance that sorrow and sighing shall flee away (Rev. vii. 17; xxi. 4).

These specific references will be enough to remind the reader that the Old Testament is a most important and influential part of the literary background of the New. Nor is it only with definite phrases and particular thoughts that the Hebrew Scriptures<sup>3</sup> stand behind the Christian; the mass and substance of the Law and the Prophets supplied the far-reaching hinterland of which these quotations are the most prominent features.

Dr. Richard Moulton once made the calculation that Jesus drew twenty-five per cent of the Old Testament material he used in his teaching from the Pentateuch; about fifty per cent from the Prophets and Daniel; and twenty per cent from the Psalms. Such a computation becomes valuable only when criticism has exercised its methods to determine what proportion of these "quotations and allusions" was actually part of the Sayings of Jesus, and what was added by his biographers; but even in the absence of any such critical distinction the

<sup>3</sup> In the Greek translation, the *Septuagint*.

enumeration indicates what a large importance the Old Testament prophecies and apocalypses had in the literary background of the New.<sup>4</sup>

## ii. THE APOCRYPHA AND APOCALYPSES

Splendid as is the background furnished by the books of the Old Testament, and rich as were their contributions, these were surpassed by the influence and the gifts of non-canonical Jewish literature. This large literature consists, in part, of the apocryphal books which still hold an honoured place in the esteem of some of the churches of Christendom; and in part of certain apocalyptic writings some of which have only recently become known to modern scholars.

In the following list the titles of such works as form part of the literary background of the New Testament writings are given in approximately chronological order, usually according to the findings of Dr. R. H. Charles.

- |                                                 |        |              |
|-------------------------------------------------|--------|--------------|
| i. The Wisdom of Sirach (Ecclesiasticus)        | c.     | B.C. 190-170 |
| ii. The Prayer of Manasses                      | c.     | B.C. 175-135 |
| iii. The Book of Tobit                          | before | B.C. 170     |
| iv. The Book of Enoch (a cluster of five works) |        | B.C. 170-64  |

<sup>4</sup>For passages from the Old Testament quoted in the New Testament, and references to the Old Testament not being exact quotations, the reader may consult *Helps to the Study of the Bible*, XXVII-XXVIII. Oxford (usually included in the Oxford Reference Bibles).



|        |                                                                                    |                 |
|--------|------------------------------------------------------------------------------------|-----------------|
| v.     | The Book of Baruch, i-iii. 8                                                       | B.C. 150-A.D. 1 |
| vi.    | The Book of Jubilees                                                               | B.C. 135-95     |
| vii.   | The Testaments of the twelve Patriarchs with Christian additions dating A.D. 20-50 | B.C. 109-105    |
| viii.  | The First Book of the Maccabees                                                    | B.C. 100        |
| ix.    | The Letter of Aristeas                                                             | B.C. 93         |
| x.     | The Wisdom of Solomon                                                              | B.C. 90         |
| xi.    | The Psalms of Solomon                                                              | B.C. 70-40      |
| xii.   | The Second Book of Maccabees                                                       | B.C. 63-A.D. 1  |
| xiii.  | The Zadokite Fragments                                                             | B.C. 18-8       |
| xiv.   | The Assumption of Moses                                                            | A.D. 7-29       |
| xv.    | The Second Book of Enoch (Slavonic Enoch)                                          | A.D. 1-50       |
| xvi.   | The Martyrdom of Isaiah                                                            | A.D. 1-50       |
| xvii.  | The Second Book of Esdras (Fourth Ezra)                                            | A.D. 70-100     |
| xviii. | The Second Book of Baruch (iii. 9-v. 9)                                            | A.D. 75         |
| xix.   | The Apocalypse of Baruch                                                           | A.D. 50-70      |

This mass of literature, varied in quality, rich in matter and so composite in character as to baffle the efforts of scholarship to arrange its many strata, rises behind the New Testament like a serried mountain range with its lofty peaks one beyond the other. The obligations of the Christian writers to the apocalypses are greater than their indebtedness to the Apocrypha; the former were, on the whole, more popular and more ethical than were the latter, and they had also in their favour a more antagonistic attitude towards the Gentiles, as well as a

more definite purpose of preparing Israel for the "Day of Judgment," "that the number of the saved may be multiplied."

"The most marked characteristic so far as literary method is concerned is the consistent use of previous material. Every Apocalypse which we possess seems to be made up of fragments of earlier works belonging to the same type."<sup>5</sup>

From this large body of popular and emotionally exciting literature the makers of the New Testament gathered many of the forms in which their own writing was cast, and many passages, phrases, and words were carried over into the books for which they were responsible.

In the following chapters some of these forms are discussed and illustrated (Part I); and many of the quotations and echoes are enumerated (Part II). An impartial review of this collected material cannot fail to issue in the conviction that the New Testament is a remarkable mirror of a remarkable age; it gives a composite reflection of one of the most spiritually alert periods of history.

<sup>5</sup> Jackson and Lake, *The Beginnings of Christianity*, Vol. I, p. 133.



## PART I

### *Forms of Literature Represented in the New Testament*





# THE LITERARY BACKGROUND OF THE NEW TESTAMENT

## i. "WISDOM" LITERATURE

The early attempt to fix the portrait of Jesus in the mind of the Church by means of a collection of *Sayings*, shows how deeply the Christian writers were influenced by the literary forms of "Wisdom" such as are found in Proverbs, Job, Ecclesiastes, the *Wisdom of Sirach* (Ecclesiasticus) and the *Wisdom of Solomon*.

At first Jewish "Wisdom" was expressed in short and pithy sayings bearing upon the conduct of life; but in the course of generations it underwent change both in form and in substance. The once simple proverb "came to be artistically treated as a form of literature," and finally became so elaborated and involved that its completed evolution is represented by such noble passages as Proverbs i-ix. A classification of these forms would carry us into a prolonged study of Old Testament literature; <sup>1</sup> we shall fulfil the same purpose, and with much greater serv-

<sup>1</sup> The latest and best discussion of these forms will be found in Charles Fox Burney's *The Poetry of Our Lord: an Examination of the Formal Elements of Hebrew Poetry in the Discourses of Jesus Christ*, 1925.

ice to the New Testament student, by quoting illustrations of them from the Christian literature. For "Wisdom" forms appear in rich variety in these writings where many of them consist of carefully elaborated Sayings made by an accomplished teacher whose speech was accurately modelled upon the finest classical examples in his own national literature.

The *antithetical couplet* so familiar in the *Book of Proverbs* (cf. chapters x-xxii. 1-16) is represented by such Sayings as:

Think not that I am come to destroy the Law:  
I am not come to destroy, but to fulfil.

Matthew v. 17

Whosoever shall exalt himself shall be humbled;  
And whosoever shall humble himself shall be exalted.

Matthew xxiii. 12

A choice example of the *triplet* is found in the twofold Saying:

Ask, and it shall be given you;  
Seek, and ye shall find;  
Knock, and it shall be opened unto you:

For every one that asketh receiveth;  
And he that seeketh findeth;  
And to him that knocketh it shall be opened.

Matthew vii. 7-8

The *triplet* also appears with an antithetical ending:

The foxes have holes,  
And the birds of the heaven nests;  
But the Son of Man hath not where to lay his head.  
Matthew viii. 20

*Four-line* Sayings are to be found in such Old Testament passages as Proverbs xxii. 17-18; 22-23; 24-25; 26-27; and they occur among the Sayings of the Gospels, e.g.,

No man can serve two masters:  
For either he will hate the one, and love the other;  
Or else he will hold to the one, and despise the other;  
Ye cannot serve God and mammon.  
Matthew vi. 24

Other equally good examples appear in Matthew vi. 14-15; vii. 6; xii. 36-37.

Dr. Charles Briggs, to whose studies of these literary forms we are indebted for most valuable suggestions, is moved by his enthusiasm to declare that the following passage of *five lines* is "the best specimen of introverted parallelism that can be found in the whole range of the Wisdom literature."<sup>2</sup>

All men cannot receive this saying, but they to whom it  
is given.  
There are eunuchs, which were so born from their  
mother's womb:  
And there are eunuchs which were made eunuchs by  
men;

<sup>2</sup> *The Study of Holy Scripture*, p. 387.

And there are eunuchs which have made themselves  
eunuchs for the kingdom of heaven's sake.

He that is able to receive it, let him receive it.

Matthew xix. 11-12

Another "beautiful specimen" of this literary form is the familiar "Treasure Saying" in which a pair of three-line sentences balance each other in structure and language, and the seventh line of the heptastich carries the moral reason for the appeal:

Lay not up for yourselves treasures upon the earth,  
Where moth and rust doth consume,  
And where thieves dig through and steal:

But lay up for yourselves treasures in heaven,  
Where neither moth nor rust doth consume,  
And where thieves do not dig through nor steal:

For where thy treasure is, there will thy heart be also.

Matthew vi. 19-21

Some of these "Wisdom" forms approach, even if they do not quite attain, the character of poetry. In prose the unit is the line; in poetry, the unit is the strophe containing few or many lines, which are not always of uniform length. As an example of the strophe of three lines we may take the well-known group of appeals:

- i. Be not ye called "Rabbi":  
For one is your teacher,  
And all ye are brethren.

ii. And call none your "father":  
For one is your Father,  
Which is in heaven.

iii. Neither be ye called "Masters":  
For one is your master,  
The Christ.

Matthew xxiii. 8-10

There is an excellent example of the six-line strophe in the concluding appeal of the noble Parable of the Foundations (Matthew vii. 24-27), but this particular type is seen at its best in the five pentameter strophes of six lines each which describe the scenes of the Final Judgment. Dr. Briggs regards this passage as one that is "unsurpassed for simplicity, grandeur, pathos, antithesis, and graphic realism."<sup>3</sup> The composition is highly wrought; it opens with a passage of Introduction, and has a concluding couplet after the five strophes which make up the body of the Saying. Its careful literary structure, together with the fact that Jesus never called himself the "King" in his public addresses, leads to the conclusion that the passage must be ascribed to another than he.

### *Introduction*

When the Son of Man shall come in his glory, with  
all the angels with him,  
Then shall he sit on the throne of his glory:  
And before him shall be gathered all the nations:

<sup>3</sup> *The Study of Holy Scripture*, p. 404.



And he shall separate them one from the other,  
 As the shepherd separateth the sheep from the goats:  
 And he shall set the sheep on his right hand, but the  
                   goats on the left.

*Strophe i*

Then shall the King say unto them on his right hand,  
 Come ye blessed (of my Father?) inherit the king-  
                   dom prepared for you (from the foundation of  
                   the world?)

For I was an hungered and ye gave me meat: I was  
                   thirsty and ye gave me drink:

I was a stranger and ye took me in: naked and ye  
                   clothed me:

I was sick and ye visited me:

I was in prison and ye came unto me.

*Strophe ii*

Then shall the righteous answer him saying,  
 Lord, when saw we thee an hungered and fed thee?  
 Or athirst and gave thee drink?

And when saw we thee a stranger, and took thee in?  
 Or naked and clothed thee?

And when saw we thee sick, or in prison, and came  
                   unto thee?

*Strophe iii*

And the King shall answer and say unto them,  
 Verily I say unto you,  
 Inasmuch as ye did it unto one of these my brethren,  
                   the least,  
 Ye did it unto me.

.....  
 .....

*Strophe iv*

Then shall he say also unto them on the left hand,  
Depart from me under a curse, into the eternal fire  
prepared for the devil and his angels:

For I was an hungered and ye gave me no meat:

I was thirsty and ye gave me no drink:

I was a stranger and ye took me not in: naked, and  
ye clothed me not:

Sick, and in prison, and ye visited me not.

*Strophe v*

Then shall they also answer, saying,

Lord, when saw we thee an hungered, or athirst, or a  
stranger,

Or naked, or sick, or in prison, and did not minister  
unto thee?

Then shall he answer them saying, Verily I say unto  
you,

Inasmuch as ye did it not unto one of these least,

Ye did it not unto me.

*Conclusion*

And these shall go away into eternal punishment:

But the righteous into eternal life.

Matthew xxv. 31-46

Another very fine specimen of elaborated strophic  
"Wisdom" is preserved in the counsel given concern-  
ing the ritual of prayer and fasting:

*Introduction*

Take heed that ye do not your alms before men, to  
be seen of them:

Otherwise ye have no reward of your Father who is  
in heaven.

*Strophe i*

When therefore thou doest alms, sound not a trumpet before thee,  
As the hypocrites do in the synagogues and in the streets,  
That they may be seen of men.  
Verily I say unto you, They have their reward.  
But when thou doest alms, let not thy left hand know what thy right hand doeth:  
That thine alms may be in secret:  
And thy Father which seeth in secret shall recompense thee.

*Strophe ii*

And when ye pray, ye shall not be as the hypocrites:  
For they love to stand and pray in the synagogues  
and in the corners of the streets,  
That they may be seen of men.  
Verily I say unto you they have received their reward.  
But thou, when thou prayest, enter into thine inner chamber, and having shut the door,  
Pray to thy Father which is in secret,  
And thy Father which seeth in secret shall recompense thee.

*Strophe iii*

Moreover when ye fast, be not, as the hypocrites, of  
a sad countenance:

For they disfigure their faces,  
That they may be seen of men to fast.  
Verily I say unto you, they have received their  
reward.

But thou, when thou fastest, anoint thy head, and  
wash thy face, that thou be not seen of men to  
fast,

But of thy Father which is in secret:  
And thy Father which seeth in secret, shall recompense thee.

Matthew vi. 1-6; 16-18

It is practically certain that these records fail to give the very words in the strophic form in which they were originally uttered; scribes and interpreters have no doubt from time to time added words and phrases to elucidate the speaker's meaning, and to that extent have modified the literary character of the Sayings. Part of the work of textual criticism is to prune away these accretions and to leave the original message in its original form; but lest this critical restoration should divert the reader's attention and confuse the issue the quotations above have been given in the full form in which they appear in the commonly accepted text.

The Epistle of James exhibits in many places similar "Wisdom" characteristics.

Let the brother of low degree rejoice in that he is exalted:  
But the rich, in that he is made low:

Because as the flower of the grass he shall pass away.

i. 9-10

The author was very dependent upon earlier literature, not only for such forms but also for the substance of chapter iii which he boldly expropriated from the work of some Alexandrian writer.

Behold we put bits in the horses' mouths, that they may obey us;

And we turn about their whole body.

Behold also the ships, which though so great and driven of fierce winds,

Yet are they turned about with a very small helm, whithersoever the governor listeth.

Even so the tongue is a little member,

And boasteth great things.

iii. 3-5a

## ii. POETRY

The strophic forms of "Wisdom" naturally lead the way to the poetical element in the New Testament which has behind it the noble poetries of the earlier literature. The poetical books of the Old Testament were the primal source, as they were also the classical norm, of all Hebrew poetry; their influence upon later work cannot be overestimated. Yet the apocryphal and pseudepigraphic books carried on the fine traditions into New Testament times, preserving the classic forms and inspiring imitation.

The *Wisdom of Sirach* for example "possesses all the characteristic features of Hebrew poetry, the most notable of which is parallelism." Illustrations of this characteristic may be quoted from almost any poem in the Psalter:



Fret not thyself because of evil-doers,  
Neither be thou envious against the workers of iniquity.  
Psalm xxxvii. 1

As the hart panteth after the water-brooks,  
So panteth my soul after thee, O God.  
Psalm xlii. 1

Equally good examples may be gathered with equal  
ease from *Sirach*:

A faithful friend is a strong defence,  
And he that hath found him hath found a treasure.  
*Sirach* vi. 14

The wisdom of the scribe cometh by opportunity of  
leisure;  
And he that hath little business shall become wise.  
*Sirach* xxxviii. 24

George Gilfillan aptly applies to this form of  
poetry the exquisite image in Wordsworth's *Yarrow  
Unvisited*:

The swan on still St. Mary's Lake  
Float(s) double, swan and shadow.

The leading types of Hebrew poetry have been  
distinguished by Ewald as the lyrical, the gnostic,  
and the dramatic. The lyrical type expresses "the  
suddenness of emotion and act, intensity and va-  
riety of simple and irrepressible feelings, the highest  
tension and rapid collapse of imagination," which

he regarded as outstanding features of Hebrew psychology.

Examples of the lyrical form are found in such various uses as: the *hymn*, e.g., Psalms xxix, xlvi, xlviii; the *dirge*, e.g., Psalms xlv, lx, lxxiii; the *dithyramb*, e.g., Psalm vii, Habakkuk iii; the *love song* e.g., Psalm xlv; the *prayer*, e.g., Psalms xvii, lxxxvi, cii; and the *satiric song*, e.g., Psalms xiv, lviii, lxxxii.

In the gnome thought prevails over emotion, the style is less diffuse and more sententious; lyrical rapture gives place to quiet thoughtfulness. Examples are abundant in Proverbs, e.g., ix. 1-6; 13-18; in the *Wisdom of Solomon*, e.g., iii. 1-9; iv. 9-14; and in *Sirach*, ii. 1-6; xxiv. 30-34.

Ewald found the third form, the dramatic, in the Song of Solomon but his conception of the structure of this book as a poetical drama has been given up in favour of the view that the book contains a number of wedding songs, such as are still sung among Eastern peoples in connection with festivals of betrothal and marriage.

The singing of Psalms formed an important part of the Temple services from which it passed over into an almost equally conspicuous place in the worship of the Synagogues. Thence the practice was adopted by the Christian church, and, as we gather from I Corinthians xiv. 15, 26, new Christian poems were soon forthcoming. Samples of this new poetry are found scattered throughout the New Testament, e.g.,

He who was manifested in the flesh,  
Justified in the spirit,  
Seen of angels,  
Preached among the nations,  
Believed on in the world,  
Received up in glory.

I Timothy iii. 16

The kingdom of the world  
Is become the kingdom of our Lord,  
And of his Christ:  
And he shall reign  
For ever and ever.

Revelation xi. 15

Such fragments, like the hymns in the Third Gospel, show dependence upon Old Testament patterns; they follow the Semitic rhythm, not the Greek prosody. (Cf. Luke i. 46-55, 68-79; ii. 29-32.)

In the "Blessing of Praise" which formed part of the Hebrew public worship, the following constituents were included: I Chronicles xvi. 8-36; Psalms c, cxlv, cxlvi-cl; I Chronicles xxix. 10-13; Nehemiah ix. 6-11; and Exodus xv. 1-18. All these poetries stand back of the writings of the New Testament which have so completely captured their inspiration as to retain many clear echoes of their music.

On purely linguistic grounds, some modern scholars claim that the first two chapters of the Third Gospel were originally written in Hebrew from which Luke translated them. "The Magnificat and the Benedictus were not originally written in

Greek.”<sup>4</sup> Behind them lay the Old Testament accounts of the birth and infancy of Samson and of Samuel (I Sam. ii. 1-10), as well as striking passages from the later Jewish literature.

With these pieces we are in the realm of song. Fragments like Luke i. 32-33, 46-55, 68-79, ii. 29-32 are obviously poetry having behind them the rich suggestive poetries of a literature charged with religious inspiration. Many such passages, e.g., Paul’s Song of Charity in I Corinthians xiii, and the Hymn of Resurrection in I Corinthians xv. 42-44, were native products of the Christian genius; but the Book of the Revelation contains a number of hymns, almost certainly derived as to their spirit from the praises of Jewish worship, which under the general title of the Devotions of Heaven have been separately named:<sup>5</sup> The Anthem of Creation, Rev. iv. 11; the Anthem of Redemption, v. 9, 12-13b; the Anthem of Praise, vii. 10, 12; the Anthem of Victory, xi. 15, 17-18; the Song of Mystery, xiv. 3; the Song of Moses and the Lamb, xv. 3-4; the Hallelujah Chorus, xix. 1-3, 6-7.

The Jewish liturgy did more than inspire the songs of the Church; some elements of it were “incorporated in the Eucharistic service itself, and have, in one form or another remained there to the present day.”<sup>6</sup>

<sup>4</sup>B. H. Streeter, *The Four Gospels*, pp. 266-267 and footnotes.

<sup>5</sup>Charles Bodington, *Books of Devotion*, Chap. XVI, pp. 298-303.

<sup>6</sup>W. O. E. Oesterley, *Jewish Background of the Christian Liturgy*, p. 111.

Another important type of poetry which exercised considerable influence upon the New Testament writers is that of the Woe Song, of which an excellent example is given in *The Wisdom of Sirach*:

Woe unto fearful hearts, and to faint hands,  
And to the sinner that goeth two ways!  
Woe unto the faint heart! for it believeth not;  
Therefore it shall not be defended.  
Woe unto you that have lost your patience!  
What will you do when the Lord shall visit you?  
*Sirach* ii. 12-14

More elaborate examples from I Enoch will be found among the quotations of Part II with their parallel passages in the New Testament (cf. pp. 81-99). The following fine illustration of the response made by Christian writers to the inspiration of these earlier Jewish creations is here separated from the encumbering prose passages which somewhat obscure its poetical character.

Woe unto you, scribes and Pharisees, hypocrites!  
Because ye shut the kingdom of heaven against men:  
For ye neither enter in yourselves  
Neither suffer ye to enter them that are entering.

(Woe unto you scribes and Pharisees, hypocrites!  
For ye devour widow's houses,  
Even while for a pretence  
Ye make long prayers.)

Woe unto you scribes and Pharisees, hypocrites!  
For ye compass sea and land to make one proselyte;  
And when he has become so,  
Ye make him twofold more a son of Gehenna than yourselves.

Woe unto you scribes and Pharisees, hypocrites!  
For ye tithe mint and anise and cummin,  
And have left undone the weightier matters of the Law,  
Judgment, and mercy, and faith.

Matthew xxiii: 13-15, 23

### iii. THE MIDRASH

Besides the literary forms already referred to, that of the Midrash was another familiar component of the literary background of the New Testament. Because of its frequent occurrence in the Old Testament it acquired an almost sacred character which made the Jews hold it in great reverence; it became familiar in every school and synagogue where popular instruction was given.

Originally intended for the use of teachers, it gradually took on the form of an exposition of a passage of Scripture, the meaning of which it brought out and applied to life. The earliest extant examples of Midrashim are fragments of ancient stories referred to as *The Midrash of the Prophet Iddo* (II Chronicles xiii. 22) and *The Visions and the Histories of Iddo and Shemaiah* (ix. 29; xii. 15). The author of Daniel (ix. 2, 24-27) offers a typical Midrashic exegesis of the prophecies of



Jeremiah. (Jer. xxv. 11-12, xxix. 10.) The *Book of Jonah*, written in the style of the Midrash and associated with the name of an early prophet (II Kings xiv. 25), is possibly a fragment of the Midrash of the Book of Kings from which Chronicles drew much material; for the Chronicler "is not so much a historian as a Levitical preacher" with the old history of Kings as his text.

This form of instruction eventually separated into two different types, the divergence of which grew more and more marked as their evolution proceeded. On the one hand Midrash developed as Halaka, i.e., religious rule; Mark viii. 34 shows the idea of the religious life as a Halaka or walk. (Cf. Gal. vi. 16. Phil. iii. 16.) This form which, in the main, is restricted to the Pentateuch, dealt with the exact meaning or intention of ordinances or rituals (cf. Deut. xvii. 8-11) and its subtle definitions<sup>7</sup> created that pious casuistry which divided and distinguished the schools of the Scribes from B.C. 400 to A.D. 10.

On the other hand Midrash developed as Hag-gada, i.e., story or homily, which, starting from a written text, pressed into the service of edification "homiletics, the beautiful maxims and ethical sayings of illustrious men, attractive mystical expositions about angels and demons, paradise and hell, Messiah and the Prince of Darkness; poetical allegories, symbolical interpretations of all the feasts

<sup>7</sup> These were the "traditions of the elders," Matt. xv. 2; Mark vii. 3.

and fasts, charming parables, witty epithalamiums, touching funeral orations, amazing legends, biographical and characteristic sketches of Biblical persons and national heroes; popular narratives and historical notices of men, women, and events of by-gone days; philosophical disquisitions, satirical assaults on the heathen and their rites, able defences of Judaism &c."

The results of these developments, more especially of the Haggadic, certainly belong to the literary background of the New Testament in which the "matter and arrangement of much of the Gospel stories" closely imitates "the strange arrangement of the Pentateuchal Midrashim" and the Hebrew method of story-telling shines clearly through the language. Even if we hesitate to say with Dr. Guillaume that "the most striking literary characteristics of the New Testament" are due to this factor, we are well within the limits of cautious statement to affirm that the Midrash provided the early Christian writers with an accredited mould into which they could pour their gathered traditions of the person and ministry of the Prophet of Nazareth.

From the *Book of Jubilees*, the oldest Jewish example of the Midrashim proper, it is possible to gather illustrative instances of the use of Halaka. Thus after referring to the story of Laban who first gave his elder daughter Leah to Jacob and afterwards gave him the younger Rachael as his wife, the writer adds the "rule":

And command thou the children of Israel that they do not this thing; let them neither take nor give the younger before they have given the elder, for it is very wicked.

*Jubilees xxviii. 7*

Again after relating the tradition of Shechem and Dinah he gives this Halaka:

And thus let it not again be done from henceforth that a daughter of Israel be defiled, for judgment is ordained in heaven against them that they should destroy with the sword all the men of the Shechemites because they had wrought shame in Israel.

*Jubilees xxx. 5*

An excellent example of the less entertaining forms of Halaka as they affected New Testament writers has been found by Dr. Burney in Colossians i. 15-18. This passage is an elaborate exegesis, such as the Rabbis loved, of the phrase "in the beginning" (Genesis i. 1). The preposition "in" is capable of bearing three different meanings: in, by, and into. Paul thinking of Christ as the "beginning" is attracted by these alternatives and says that all things were created in, by, and into Christ. The word "beginning" is also capable of meaning four different things, viz., the origin, the sum-total, the head, and the first-fruits. Therefore the apostle claims for Christ that "he is before all things," that "in him all things consist," that "he is the head" of the Church, and the "first-born" from the dead.

It is now almost, if not quite, impossible to sift

the great collections made by the Rabbis during the period of their most vigorous activity and influence, A.D. 10-500, so as to separate the later material from the earlier, but the following illustrations of Haggada represent its character during the days when the Gospels were taking shape.

. . . in a haggadic passage in the Talmud. Abraham is represented to have anxiously asked God how the sins of Israel would be forgiven when their Temple was destroyed, and they should have nowhere to bring their sacrifices, and he was told that to read the duty of these sacrifices from the *Torah* would be accepted as a full equivalent.<sup>8</sup>

A *matrona* once asked Rabbi Yose bar Halafta, "Why does Scripture say: 'He giveth wisdom unto the wise, and knowledge to them that know understanding' (Dn. 2, 21)? It were meet that the passage should read, 'He giveth wisdom unto the unwise, and knowledge to them that have no understanding.'" This, Rabbi met with the following: "Let me give you an analogy. If two men, one poor and one wealthy, were to approach thee to borrow a sum of money, to whom wouldst thou lend the money, to the poor man or to the rich?" "Of course to the rich man," she replied, "for, in the event of its loss, he still has assets from which I might recover, whereas from the poor man I could not get a penny." Thereupon Rabbi Yose replied: "Would that thy ears would hear what thy mouth doth utter! If the Holy One, Blessed be He, were to grant wisdom to simpletons and fools, they would decant this wisdom from the public baths,

<sup>8</sup> Quoted in *Encyclopædia of Religion and Ethics*, Vol. XII, p. 794.

the theatres, and at other unseemly moments; He therefore granted wisdom to the wise, who confine it to its proper place in the synagogue and the academy.”<sup>9</sup>

These are examples of the *mashal*, the analogy or extended metaphor, one of the many forms of Haggadic Midrash; the fable or parable is another type. With equal facility the Rabbis gave to Haggada the character of the proverb or maxim, the pun, the anecdote, and the use of mystic meanings in numbers. All these served to “point the moral and adorn the tale,” which is the real purpose of Haggadic Midrash.

Masses of such material lie behind the writings of the New Testament. Jesus in his public ministry naturally accepted these ancient and popular forms of art for his own teaching. His quotation of the words, “I am the God of Abraham, and the God of Isaac, and the God of Jacob” (Matt. xxii. 32), as a proof that the dead live is an example, and because they who wrote of him were equally familiar with the Midrash from their youth, their use of it for their own work was inevitable.

Two important illustrations recently offered by Dr. Guillaume may be quoted here as among the latest contributions to the study of the subject. The first is that of the Massacre of the Innocents, a curious story in Matthew ii. 16, that has for its background the earliest Midrash on Exodus i. 22. This Midrash relates that Pharoah persuaded *all his peo-*

<sup>9</sup> Quoted in *Encyclopædia of Religion and Ethics*, Vol. VIII, p. 627.



ple "to drown their children, because the astrologers knew that an Israelite woman would bear the Redeemer of Israel but they could not tell whether the father was an Israelite or an Egyptian."

Here, says Dr. Guillaume, "the triple coincidence of the slaughter of the innocents, the intervention of the astrologers, the possible non-Israelite parentage of the child" together with the story of the flight to Egypt and the citation of Exodus iv. 19, show that "the pentateuchal *motif* and its Midrash" are in the background of the Gospel tradition.

A second example meets us in the Fourth Gospel (vi. 32-35). In "the Midrash we find that it explicitly asserts that the first Redeemer (Moses) had brought down manna from heaven, and that the second Redeemer would likewise feed his people with manna from above. The doctrine of the eating and drinking of the divine word of the Torah (was) firmly established in Palestinian Rabbinism." In a Midrash on Exodus the forty years' wandering in the wilderness is explained by the statement: "I will make them go round in the wilderness forty years, so that they may eat manna, and drink the waters of the well, that the Torah may be mingled with their bodies."<sup>10</sup>

These are striking and valuable examples of the influence exerted by the earlier Jewish literature upon the Christian Gospels; but they do not exhaust the evidences of that influence which induced the

<sup>10</sup> "The Midrash in the Gospels," art. in *Expository Times*, Vol. XXXVII, p. 396.



New Testament writers to create Midrashim of their own; a process that has given rise to no little misinterpretation. We still wait for a criticism that will clarify the Sayings of Jesus from the notes and glosses of those who preserved the records of his words.

One very conspicuous instance of the Midrashic gloss occurs in the famous passage John iii. 13-21, where the evangelist's theory of atonement and condemnation is given as an explanation of the conversation of Jesus with Nicodemus. Other striking examples are found in:

For if ye forgive men their trespasses,  
Your heavenly Father will also forgive you.  
But if ye forgive not men their trespasses,  
Neither will your Father forgive your trespasses.

Matthew vi. 14-15

And no man having drunk old wine desireth new:  
For he saith, "The old is good" (or "better").

Luke v. 39

For as Jonah was three days and three nights in the belly  
of the whale;  
So shall the Son of Man be three days and three nights in  
the heart of the earth.

The men of Nineveh shall stand up in the judgment with  
this generation,  
And shall condemn it:  
For they repented at the preaching of Jonah;  
And behold, a greater than Jonah is here.

The queen of the south shall rise up in the judgment with  
this generation,  
And shall condemn it:  
For she came from the ends of the earth to hear the  
wisdom of Solomon;  
And behold, a greater than Solomon is here.

Matthew xii. 40-42

In his critical study entitled *The Gospel of Mark: Its Composition and Date*, 1925, Professor B. W. Bacon regards all the anecdotes which make up this Gospel as of the nature of pious tales (Haggada) and edifying stories (Midrashim).

#### iv. KEY WORDS

Readers of the Old Testament are familiar with the use of recurrent words or phrases to mark definite stages or divisions in the course of a narrative. Thus, for example, "the narrative of Genesis is cast into a framework or scheme, marked by the recurring formula, *These are the generations* (lit., *begettings*) of . . . By this means the Book of Genesis is articulated. . . ." <sup>11</sup>

A similar method was applied to the principal narrative of the Book of Judges; so that the history of each of the six greater Judges is framed in a formula which follows a general pattern:

- i. the children of Israel did that which was evil in the sight of Jehovah.

<sup>11</sup> S. R. Driver, *Introduction to the Literature of the Old Testament*, 7th ed., p. 6.

- ii. He sold or delivered them into the hand of . . .  
whom they served
- iii. the children of Israel cried unto the Lord
- iv. and the land had rest.

By these formulæ the story is thus divided: iii. 7-11; iii. 12-30; iv. 1-v. 31; vi. 1-7; viii. 28; x. 6, 7, 10; xi. 33; xii. 7; xiii. 1; xv. 20; xvi. 31.<sup>12</sup>

In fact the whole Pentateuch "is divided into Parashoth, or sections, each of which has a catch-word, chosen either from the opening word of the passage, or from some prominent word therein."

So the First Gospel opens its story with the key word; "The book of the generation of Jesus Christ, the son of David, the son of Abraham." In the same way the main masses of the discourses into which the Sayings of Jesus have been gathered in this Gospel are separated by some key word or phrase:

And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching: for he taught them as having authority and not as the scribes.

vii. 28

And it came to pass, when Jesus had made an end of commanding his twelve, he departed thence.

xi. 1

And it came to pass, when Jesus had finished these parables, he departed thence.

xiii. 53

<sup>12</sup> Ibid., pp. 163-164.

And it came to pass, when Jesus had finished these words, he departed from Galilee.

xix. 1

And it came to pass, when Jesus had finished all these words, he said unto his disciples, Ye know that after two days the passover cometh.

xxvi. 1

The first Gospel is notable also for the five great discourses distributed in chapters v-vii; x; xiii; xviii; xxiv-xxv. The number five was a standard number in the later Jewish usage which thus followed the five divisions of the Law; i.e., the five books of the Pentateuch. There were five books of the Psalms; five divisions of the Rabbinical Megilloth, and five sections in *Sayings of the Fathers*.

Any reference to the significance of numbers opens up a wide field into which one must go with a cool head and a very sober imagination; but without going far we can see that the New Testament writers were open to suggestions on this intricate subject. In the Apocalypse for instance the numbers four, twenty-four, twelve and seven are used with symbolic meanings. Thus the throne of heaven (iv. 6) has around it four beasts, a feature "obviously founded on Ezekiel's vision of the mysterious Chariot." (Ezek. i. 5.)

Dr. J. Estlin Carpenter has been at pains to learn that "the figures of Ezekiel corresponded to four of the constellations in the astral theology of Babylon," the first, fourth, seventh, and tenth "of the twelve

divisions made in the four quarters of the sun's path." <sup>13</sup>

## V. THE PARABLE

When Jesus spoke in parables he followed an ancient and well-established type of Haggada of which his great contemporary Hillel, B.C. 20-A.D. 20, was the foremost Rabbinical adept, but of which, beyond all question, he himself became the supreme master.

The fact that the parable belongs to the factors composing the literary background of the New Testament is now recognized as clearly by Gentile scholars as it has long been by Jewish critics. It is quite certain that "in general Jesus used the parable in the same way as did the Rabbis." So far at least as the purely formal or technical elements are concerned "he was not original but simply worked along very familiar lines." His supremacy as the master of the art of speaking in parables was the result of the perfect naturalness of his comparisons, the lucidity of his thought and the aptness of his applications; it is because of these things that his parables are the "perfect examples of their kind."

The antecedents of the various types of parable used by Jesus and his contemporaries must be looked for in the *Mashal* which in the Old Testament is variously used to denote nine forms of utterance:

<sup>13</sup> "Astrology in the Book of Revelation," art. in *Hibbert Journal*, Vol. XXIII, p. 736.

|                                 |                                                                                                                                  |
|---------------------------------|----------------------------------------------------------------------------------------------------------------------------------|
| i. a folk-saying                | Judges ix. 7-9; I Samuel x. 22; II Samuel xii. 1-6, xiv. 5-7; II Kings xiv. 9; Ezekiel xii. 22; xviii. 2; Ecclesiastes ix. 14-15 |
| ii. a by-word                   | Deut. xxviii. 37; I Kings ix. 7; Jer. xxiv. 9                                                                                    |
| iii. an oracle                  | Numbers xxiii. 7, xxiv. 15                                                                                                       |
| iv. a similitude or<br>allegory | Ezekiel xvii. 2                                                                                                                  |
| v. an enigmatical saying        | Ezekiel xxi. 1-5                                                                                                                 |
| vi. a taunt                     | Isaiah xiv. 4-6; Habakkuk ii. 6                                                                                                  |
| vii. a lament                   | Micah ii. 4                                                                                                                      |
| viii. a discourse               | Numbers xxi. 27-30; Psalms xlix, lxxviii                                                                                         |
| ix. a plea or argument          | Job xxix. 1                                                                                                                      |

The *Wisdom of Sirach* alone of the apocryphal and apocalyptic literature contains a rich collection of these forms, but the Rabbinical literature subsequent to New Testament times is particularly wealthy in them.

In the Gospels the word "parable" is applied to literary forms such as the popular proverb, e.g., Luke iv. 23; a simile not yet developed into a story, e.g., Mark iii. 23-25; an obscure teaching the meaning of which is not clear, e.g., Mark vii. 14-17; Matthew xv. 11-15; Luke vi. 39; as well as to a story or parable proper, such as is found in Matthew xiii. 3-9; Luke vii. 41-42a, etc.



The formula of introduction became more or less stereotyped: "‘I will speak unto you in a *mashal*; unto what is the matter like?’ This became shortened into a mere phrase such as ‘a parable; like . . .’ or at times even into a word ‘to’ meaning ‘like unto.’" Certain recognized imageries also took their place in parables without question or comment: a king was the accepted image for God; servants or workmen were the parabolic figures for men in general; and the feast was an accepted picture of the future blessedness of the righteous.<sup>14</sup>

All these things had their effect on the parables of Jesus of which there are, according to one reckoning, as many as fifty-three. They are not all of one type. Some are classified as similitudes (Matthew xi. 16-19; Mark iv. 21) of which there are twenty-eight. Twenty-one others are classed as parables proper in this enumeration. There are also four Example stories, viz., Luke x. 30-35; xii. 16-21; xvi. 19-31; xviii. 9-14.

Another classification which claims to be the result of a thorough comparison of the parables of Jesus with those in the earlier Jewish literature distinguishes the Gospel examples as:

|                                                                          |                        |
|--------------------------------------------------------------------------|------------------------|
| proverbial sayings                                                       | e.g., Luke iv. 23      |
| allegories                                                               | e.g., Mark xii. 1-9    |
| true similitudes (proverbs)                                              | e.g., Mark xiii. 28-29 |
| mixed allegories and similitudes such as most of the parables really are |                        |

<sup>14</sup> Cf. *Encyclopædia of Religion and Ethics*, Vol. IX, pp. 629-630.

These classifications apply with equal appositeness to the much less appreciated parable germs which the apostle Paul used as illustrations in his letters. These may be named as follows:

|                              |                   |
|------------------------------|-------------------|
| i. The body and its members  | Romans xii. 4-5   |
| ii. The Divine husbandry     | I Cor. iii. 9     |
| iii. The leaven and the lump | I Cor. v. 6-7     |
| iv. The foot race            | I Cor. ix. 24     |
| v. The things of a child     | I Cor. xiii. 11   |
| vi. The trumpet call         | I Cor. xiv. 8     |
| vii. The letter in the heart | II Cor. iii. 3    |
| viii. Sowing and reaping     | Galatians vi. 7-8 |
| ix. The good soldier         | II Timothy ii. 3  |

All these stand in a literary perspective with a splendid background behind them, they are not supernaturally distinct from the letters of the age. In fact so common were such parable germs that Seneca used the image of the gladiator or athlete (*Epistolæ* xcvi. 5), and speaks of the reward of moral conquerors as being "neither a crown nor a palm" (*Epistolæ* lxxviii, 16, 4).

## vi. ALLEGORY

Few of the various elements that make up the literary background of the New Testament have exercised a deeper or a more lasting influence upon the mind and literature of the Church than allegory; "a figurative representation conveying a meaning *other* than and in addition to the literal" one.

Allegory was an ancient method long before it entered into the service of Judaism or began to affect Christian thought. It is found in the fine imagery of the Hebrew Psalm lxxx. 8-13:

Thou hast brought a vine out of Egypt:  
Thou hast cast out the heathen, and planted it.  
Thou preparedst room before it,  
And didst cause it to take deep root, and it filled the land.  
The hills were covered with the shadow of it  
And the boughs thereof were like the cedars of God.  
She sent out her boughs unto the sea,  
And her branches unto the river.  
Why hast thou broken down her hedges,  
So that all they which pass by the way do pluck her?  
The boar out of the wood doth waste it,  
And the wild beast of the field doth devour it.

The equally familiar passage in Isaiah v. 1-7 contains the same figure in an allegorical song to which an explanation is given in verse 7; the allegory in this case carries its own key.

Among the writings of Judaism the *Wisdom of Solomon* (B.C. 90) was definitely influenced by the Stoics from whose teaching came both the moral philosophy of the book and its doctrine of "a spirit, quick of understanding, holy, and an unspotted mirror of the working of God" (vii. 22-viii. 1). An allusion to the High Priest's robes contains the most remarkable instance of allegory in the book. The word *kosmos*, which means both "adornment" and

the "world," is so used as to imply that the dress is a symbol of the universe.

For upon his long high-priestly robe was the whole world,  
And the glories of the fathers were upon the graving of  
the four rows of precious stones.

xviii. 24

The *Letter of Aristeas* (B.C. 93), which tends to allegorism in its references to ablutions and to the distinctions between clean and unclean animals, is responsible for a suggestion later on adopted by Paul and his followers. (I Cor. ix. 9; I Tim. v. 18.)

You must not fall into the degrading idea that it was out of regard to mice and weasels and other such things that Moses drew up his laws with such exceeding care.

sec. 14

It was, however, Philo of Alexandria (B.C. 20-A.D. 20) who used allegory with such freedom and system as to make it widely acceptable. In reply to those who laughed at the story of the serpent in Eden, at the account of the building of Babel, at the dreams of Joseph, and at the image of an angry Jehovah, he found allegories in these things which therefore had profound spiritual meanings.

Thus, concerning the passage, "He took the stones of that place and put them beneath his head" (Genesis xxviii. 11) he says:

You must know that the divine place and the holy ground is full of incorporeal Intelligences, who are im-

mortal souls. It is one of these that Jacob takes and puts close to his mind, which is, as it were, the head of the combined person, body and soul. He does so under the pretext of going to sleep, but in reality to find repose in the Intelligence which he has chosen, and to place all the burden of his life upon it.

In all this, says Dr. Hatch, "Philo was following not a Hebrew but a Greek method. He expressly speaks of it as a method of the Greek mysteries. . . . And in this way it was possible for him to be a Greek philosopher without ceasing to be a Jew."<sup>15</sup>

A sense of the need for some middle territory where the philosophy of the Greek could be harmonised with the law of the Jew led the Gentile Christian Church to adopt the method of allegorical interpretation for the Scriptures. Jesus and the writers of the Synoptic Gospels were very sparing in their use of this method but the apostle Paul, the writer of the Fourth Gospel, the author of the Epistle to the Hebrews, and the seer to whom we owe the Book of Revelation were more lavish in their application of it.

Paul found the "allegory" of Sarah and Hagar (Galatians iv. 21-31) ready to his hand after Philo had compared Sarah the princess to the divine wisdom, and Hagar the concubine to human wisdom (*On Abraham*, sec. 19). In his treatise *On Agriculture*, the great Alexandrian allegorises the effort of the Israelites to return to Egypt by representing

<sup>15</sup> *The Influence of Greek Ideas and Usages upon the Christian Church*, 1914, p. 69.

Egypt as the body with all its passions and claims, to which, he says, if any one yields he becomes

A lover of pleasure and a sensualist, rather than a lover of virtue and a lover of God.

(Cf. II Timothy iii. 4)

As he also speaks of "lovers of self rather than lovers of God" deserving expulsion from the Sanctuary (*On Flight* xv.) we may assume with confidence that the writer of II Timothy iii. 4 was acquainted with the famous allegorist.

Because of its Gentile associations and its Alexandrian accent, allegorism affected the Fourth Gospel more decisively than it did the other three. Sayings such as the following were obviously intended to carry a meaning other than that of the plain words:

|                                                           |            |
|-----------------------------------------------------------|------------|
| Destroy this Temple, and in three days I will raise it up |            |
|                                                           | ii. 19-21  |
| My meat is to do the will of him that sent me             |            |
|                                                           | iv. 34     |
| I am the living bread                                     |            |
|                                                           | vi. 51-58  |
| If any man thirst let him come unto me and drink          |            |
|                                                           | vii. 37-38 |
| I am the light of the world                               |            |
|                                                           | viii. 12   |

But scattered sayings like these fail to exhibit the spirit of allegory that pervades this masterly book; for some of the most picturesque chapters, to which, in large measure, it owes its lofty place in the esteem



of the Church, must be read as allegories of the ministry and messages of Jesus.<sup>16</sup>

The story of the Marriage at Cana (ii. 1-10) is an allegory of Judaism (the water) becoming Christianity (the wine) at the bidding of Christ. The episode at Jacob's well (iv. 1-26) presents the truth that the teaching of the Messiah is superior to the inheritance of the descendants of Israel. "The well into which the woman is peering down is *Tradition*; she says so: 'Our father Jacob drank of this well and gave it to us': . . . The heaven towards which the Redeemer is pointing is *Illumination*; He says so."<sup>17</sup> The story of the impotent man at Bethesda (v. 1-9) is an allegorical picture of the helpless Jew restored to religious health by Christ. By common consent the narrative of the feeding of the multitude (vi. 1-14) is an allegory; the bread is either the Word, or the emblem of the Eucharist.

Most impressive of all is the vivid story of the raising of Lazarus (xi. 1-46) in which the regenerating power of the word of Jesus is symbolised by an allegory of the reclamation from the grave of Judaism and from spiritual death, of the brother of Mary and Martha. Only second in popularity to this profound allegory, is that of the Vine and the branches, (xv. 1-8) in which the new Kingdom of heaven takes

<sup>16</sup> Cp. A. M. Fairbairn, *Christ in Modern Theology*, N. Y., 1913, pp. 342-344.

<sup>17</sup> J. Rendel Harris, art. in *Expository Times*, Vol. XXXVIII, p. 343.

the place of the Jewish nation as the vine of the Lord's right-hand planting.<sup>18</sup>

Paul expressly treats two Old Testament passages as allegorical, Deuteronomy xxv. 4 (1 Cor. ix. 9), and Genesis xxi. 1-13 (Galatians iv. 22-31); but he was independent of borrowing, being himself an able master in this art.

We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Romans vi. 4

The woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. . . .

Romans vii. 2-4

If the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches.

Romans xi. 16-21

These are samples of the way in which, following the precedents of the age, Paul made his own allegories to be interpreted by his readers through their understanding of the messages of Christianity.

The chief representative of Alexandrian Christianity in the New Testament is the Epistle to the Hebrews; that anonymous apologia which compares

<sup>18</sup> This view has been worked out in detail by Lewis A. Muirhead in *The Message of the Fourth Gospel*, 1925.

and contrasts Christianity with the Judaism it had superseded. Its author found allegory in the Old Testament, e.g., Hebrews ii. 11-13; iv. 3-11; v. 5-6; xii. 5-8; xiii. 11-13; but he was quite equal to the task of fashioning allegories to serve his own purposes, e.g.:

The land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God: but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.

vi. 7-8

and vii. 1-28; ix. 11-14; x. 19-24; xii. 22-25.

As a final illustration of the way in which New Testament writers accepted the models and obeyed the influences of the earlier users of allegory we may take the Book of the Revelation. Apocalyptic applied this method generously, for "the other meaning" was most helpful when speaking with a disguised voice and setting one's light "under a bushel" so that only the initiated might hear and see.

The modern reader knows that he is confronted with imagery susceptible of a two-fold meaning when he reads:

And I saw in the right hand of him that sat on the throne  
A book written within and on the back,  
Close sealed with seven seals.  
And I saw a strong angel proclaiming with a great voice,  
Who is worthy to open the book,  
And to loose the seals thereof? . . .

Rev. v. 1-10

The same is also true of x. 1-10; xii. 1-6, 13-17; xiii. 1-9; xvii. 1-6. Whether borrowed from Hebrew primitive myths or from current Judaism the figures passed through the Seer's mind and became allegories to serve his end.

### vii. THE EPISTLE

To those unfamiliar with the literature of Greece and Rome it may be a surprise to learn that the Epistles of the New Testament are not specifically Christian creations, but are fashioned according to the accepted models of the previous centuries. Accustomed as we are to the verse system in most English translations of the Bible we may fail to realise the literary form of the Epistle, in which come: first, the name of the writer and his credentials; next a greeting more or less cordial as the circumstances demanded; then the body of the letter; followed by words of farewell and of commendation to the higher powers; and then the signature, for "according to ancient procedure the autograph conclusion was the token of authenticity."<sup>19</sup> (Cf. II Thess. iii. 17); and the farewell salutation.

These literary characteristics derive from the ordinary usage of the times. It is not necessary to go back to such Old Testament letters as those in Ezra iv. 11-16; 17-22; v. 7-17; or in Isaiah xxxvi. 4-10; xxxvii. 10-13, or that in Jeremiah xxix. 1-29. The Christian epistle belongs to the family of Greek let-

<sup>19</sup> Adolf Deissmann, *Light from the Ancient East*, new ed. 1927, p. 167, n.

ters; it came into the service of Christianity ready-made with an ancestry that numbered among its representatives the *Letter of Aristeeas*, the *Epistle of Jeremy*, and the *Epistle of Baruch*.

There were two main categories, "the true letter—written by friend to friend or to friends, springing from the momentary occasion, intended only for the eye of the person or persons to whom it is addressed—and the literary epistle—written with an eye to the public, and studied with literary art."<sup>20</sup>

Although the Christian writers developed the older class of letter into a much richer literary medium for the encouragement and education of the Churches, the older forms were generally followed. Some of the New Testament letters are almost adaptations of the Imperial *rescript* which had many similarities to the personal letter but lacked its unstudied spontaneity and freshness.

This type is found in the apostolic letter reproduced in Acts xv. 23-29; the more personal type is shown in the Roman captain's letter given in Acts xxiii. 26-30.

The ordinary Roman letter concluded with one word, Farewell; but the Greek, as many recently recovered specimens show, added salutations to friends or relatives of the recipient. The expression used for this purpose was "I welcome," or "I salute," or "I greet." This usage passed over into the Christian writings as in the Letter of Introduction car-

<sup>20</sup> Sir William Ramsay, *Letters to the Seven Churches*, pp. 23-24; and cf. A. Deissmann, *op. cit.*, pp. 223-245.

ried by Phoebe to the Church at Ephesus now mistakenly interpolated between Romans xv. 33 and xvi. 17. In this letter (Romans xvi. 1-16) the larger part is given up to salutations:

Salute Prisca and Aquila my fellow-workers in Christ Jesus. . . .

Salute Epænetus my beloved, who is the first-fruits of Asia unto Christ.

Salute Mary who bestowed much labour upon you . . . etc.

xvi. 3-16

Again at the end of the Epistle to the Romans, the same form is observed:

Timothy my fellow-worker saluteth you; and Lucius . . .

I Tertius, who wrote the epistle, salute you in the Lord.

Gaius my host, and of the whole Church, saluteth you.

Erastus the treasurer of the city saluteth you. . . .

xvi. 21-23

So also at the close of the First Epistle to the Corinthians we find similar salutations:

The Churches of Asia salute you.

Aquila and Prisca salute you much in the Lord . . .

All the brethren salute you.

Salute one another with a holy kiss.

The salutation of me Paul with mine own hand. . . .

xvi. 19-21

The fraternal spirit cultivated by Christianity shows itself in the changed character of the saluta-



tions, and the usual "greeting" at the beginning of a letter gave place to a more generous benediction: Grace to you and peace, from God our Father and the Lord Jesus Christ.

Romans i. 7; I Cor. i. 3; II Cor. i. 2;  
Gal. i. 3; Eph. i. 2; Phil. i. 2;  
Col. i. 2

Furthermore, instead of the usual "Farewell" at the close of a letter, Paul uses some form of blessing, which varies in his various epistles but "nearly always contains the phrase, 'The grace of our Lord Jesus Christ be with you.'" (Romans xvi. 20; I Cor. xvi. 23; II Cor. xiii. 14; Gal. vi. 18; Phil. iv. 23; I Thess. v. 28.)

Within such formal categories, modified to meet the special needs and to express the new spirit of the Christian Churches, "the Epistle receives its magnificent development in the letters of St. James, St. Peter, St. Paul, St. Jude, St. John; some familiar, some dogmatic, some ecclesiastical, some pastoral, some speculative and predictive, and in the Epistle to the Hebrews we have a magnificent essay."<sup>21</sup>

In reading the Epistles to the Corinthians it is essential to keep in mind that they are in large measure replies to questions and statements, some of which at least were conveyed to the Apostle in writing. These communications from Corinth are the near background of Paul's letters; with care we can discern the quotations made from his corre-

<sup>21</sup> Dr. C. Briggs, *The Study of Holy Scripture*, p. 340.

spondents' epistles as he uses them with very effective argumentative force. The introduction of quotation marks would materially help the reader of the English versions. A revealing light is thrown upon the situation at Corinth by the following extracts from the letters received by Paul:

Is it good for a man not to touch a woman?

I Cor. vii. 1

We know that we all have knowledge.

I Cor. viii. 1

We know that an idol is nothing in the world, and that there is no God but one. For though there be that are called "gods" whether in heaven or on earth: as there are "gods" many, and "lords" many; yet to us there is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through him.

I Cor. viii. 4-6

Meat commendeth us not to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better.

I Cor. viii. 8

All things are lawful.

I Cor. x. 23

Why is my liberty judged by another man's conscience?

If I by grace partake, why am I evil spoken of for that for which I give thanks?

I Cor. x. 29-30

The quotations from a second letter, to which Paul offers a reply in his Second Epistle, reveal that the place of the earlier ethical and ritual problems had been taken by others of a more personal char-

acter which cast doubts on the integrity and work of the Apostle himself. He was charged with boastfulness:

Our "glorying" is this. . . . II Cor. i. 12

Though I should "glory" somewhat abundantly concerning our authority

II Cor. x. 8, 13, 15, 16

no man shall stop me of this "glorying" in the regions of Achaia

II Cor. xi. 10, 16, 17, 18, 30

I must "glory" though it is "not expedient"

II Cor. xii. 1, 5-6, 9, 11

A fine study of the moods of Paul could be made by noting the changes of accent in these varied references to the charge of "glorying." They range from a somewhat scornful indignation to an almost amused desire to "poke fun" at his critics. This however was not the only charge; he refers and replies to others in the course of his Second Epistle

He "commended himself" iii. 1; v. 12; x. 18

He "purposed according to the flesh" . . . with him there was "the yea yea and the nay nay"

i. 17, 18, 19

his "Gospel" was "hid" iv. 3

he was "beside himself" v. 13

he "walked according to the flesh" x. 2-3; xi. 18

"being crafty" he "caught them with guile" xii. 16

he "made gain" of them xii. 17-18

By the exercise of a little historical imagination the near background of these splendid epistles can be reconstructed in such a way as to make the Apostle's writing alive with human interest and warm with human passion.

### viii. APOCALYPSE

Finally there falls to be considered the Apocalypse, one of the most important and most impressive of the components of the literary background of the New Testament. It was the aim of apocalyptic writing to represent the dramatic movement of divine judgment on the stage of the universe regardless of time or place. In this dramatic representation literary forms of every kind could have a share. The theophany, or vision of the divine, made mystic dialogue possible. "We hear the voice of Deity; the voice of prophecy; the voices of Israel, of the divers Nations; voices of the Saved and the Doomed; voices from the ends of the earth; cries of mystic Watchmen. . . ." <sup>22</sup>

Mystic dialogue required mystic scenery; apocalypse therefore created the scenery of the spiritual world, which could be instantly transformed; splendid visions are described in splendid poetry and are explained by the voice of the prophet or of God.

<sup>22</sup> Richard Green Moulton, *The Modern Study of Literature*, 1915, p. 52.

"And all these vivid modes of presentation can rise out of the even tenor of discourse, and sink into discourse again, as clearly as if a curtain had been suddenly lifted, and as suddenly dropped." <sup>23</sup>

These effects were sought by the aid of symbolism which the accepted rules prescribed as the proper medium for this type of prophecy. Apocalyptic was a product of distress; it expressed the prophetic passion in its critical mood, often a dangerous mood and therefore wisely disguising its personal and local references under a cloak of suggestive symbolism.

One important regulative idea of apocalypse was a conventional scheme of the world and its future under the judgment of God. The "present age" would last perhaps five thousand years as in the *Assumption of Moses*, or ten thousand years as in the *Ethiopic Enoch*, xvi. 1; and in the *Book of Jubilees*, i. 29. Views differed as to the procedure that would follow the end of this age, and three schemes competed for popular favor.

- i. After a divine "judgment" the earth will be renewed, and life, enriched with a new blessedness, will be resumed upon it.
- ii. A temporary kingdom of righteousness, for the manifestation of the divine will, will be set up; after that the judgment will come, and finally the eternal and blessed reign of God.
- iii. The wicked earth will be utterly consumed and God's eternal kingdom of bliss and goodness will be at once established in the heavens.

<sup>23</sup> *Ibid.*, p. 52.

Within the ample folds of such schemes of future history plenty of room could be found for the appearance of the stock figures of apocalypse: the Anti-Christ or "dragon" of the last times; the activity of the divine wrath; the resurrection of the dead; the assembly of the saints; the exclusion of the wicked; and the renewal of the world or the creation of the eternal dwelling place of the redeemed.

Large masses of apocalyptic writing stand behind the New Testament. "The eschatology which Jesus taught or which was attributed to Him followed the lines of current ideas," although with important differences. He "probably accepted and taught that the consummation would have its catastrophic beginning, here following Apocalyptic eschatology," But we do not know how far this adoption of current thought is original, or how far it is merely attributed to Jesus.

Most modern scholars agree that the earliest example of Christian apocalyptic writing occurs in Mark xiii, where an earlier Jewish broad-sheet has been used to carry the Christian prophecy. Criticism separates these two as follows: verses 5-6, 9-13, 21-23, 28-30 contain the Christian element which refers to the destruction of Jerusalem, and verses 7-8, 14-20, 24-27 belong to the Jewish prophecy concerning the distant coming of the "Son of Man"; this prophecy contains three scenes: the beginning of woes; the great distress; and the end.

As it stands, the "Little Apocalypse" belongs to



the years A.D. 39-40, when all Judæa lived in horrified expectancy of some sacrilegious outrage at the hands of the mad Caligula whose murder in A.D. 41 averted the peril. Another Little Apocalypse appears in I Thess. iv. 15-17, and several fragmentary passages in II Thess. (i. 7-10, ii. 8-12) are presumably taken from some current prophecy that passed as a "word of the Lord" in the churches. The Epistle of James, so matter of fact in its ethical wisdom that Luther designated it a "right strawy epistle," breaks into something resembling emotion when its author quotes from a Jewish apocalypse (iv. 11-12, 13-17; v. 1-6).

The First Gospel (xxiv.) certainly borrowed from the broad-sheet which underlies Mark xiii, but because its author wrote after the downfall of Jerusalem he knew that the prophecy of desecration was not fulfilled. He therefore modified it (xxiv. 15), by writing not of *the* holy place, i.e., the Temple, but of *a* holy place, i.e., the synagogue in Cæsarea, the desecration of which started the revolution of A.D. 66-70.

But the literary form of apocalypse is fully and splendidly illustrated in the elaborate Book of the Revelation. In the complex scheme of this work which has taxed the ingenuity of scholars and inflamed the imagination of fanatics, almost all the elements of apocalypse appear. Visions of heaven, visions of judgment, visions of the future follow one another in quick succession to the accompaniment of angel voices and scenes of terror and veiled

threats against powerful personages. The issue of the drama, however, is never in doubt, and the book ends with noble visions of the new Jerusalem in which the redeemed walk in the light of God.

Old Testament passages form part of the background of the book. The locusts of Joel ii. 1-9 were the prototype of those threatened in Revelations ix. 3-11; and more happily, the fountain of the house of the Lord (Joel iii. 18) prefigured the pure river of the water of life that flows like crystal through the avenues of the eternal city (Rev. xxii. 1).

The strange imagery of eating the roll of a book as a preparation for prophesying (Rev. x. 8-11), was borrowed from Ezekiel ii. 8-10, iii. 1-3; as the muster of carrion birds to feast on the slain (Rev. xix. 17-18), was inspired by Ezekiel xxxix. 17-20.

A study of the quotations in Part II of this work shows that the Book of the Revelation was even more deeply influenced by the ideas and imageries of the Apocrypha and Pseudepigrapha. The reader will note with surprise how many are the parallels between those books and the First Gospel and the Apocalypse.

## PART II.

*Passages Quoted or Echoed from the Non-canonical  
Literature*



## i. THE WISDOM OF SIRACH

This sententious book, alternatively known as *Ecclesiasticus*, or the Church-book, was written in Palestine B.C. 190-170 under such Greek influence as reached the Jewish mind from the wide world of the Dispersion. Like the canonical *Proverbs* and *Ecclesiastes* it contains a collection of sagacious counsels and wise saws concerning the conduct of life. The last eight chapters, devoted to the praise of famous men, seem to constitute a distinct work with a carefully planned purpose such as the earlier part of the book lacks.

Sirach's valuable collection of "Wisdom" left an impress on Jewish thought which lingered for more than two centuries, and many obvious parallels exist between its teaching and that of the New Testament. The book does not dominate the New Testament; nor does it seem to have been consulted as a definite source of ideas, but its words and phrases were freely used.

As it is readily available in both the Authorised and the Revised Versions the enumeration of similar passages will be enough to direct the reader.

|       |          |   |      |             |
|-------|----------|---|------|-------------|
| Matt. | v. 28    | = | Sir. | ix. 8       |
|       | v. 34-37 | = |      | xxiii. 9-10 |
|       | v. 42    | = |      | iv. 4-5     |

|              |   |           |
|--------------|---|-----------|
| vii. 17-20   | = | xxvii. 6  |
| xi. 29       | = | li. 26-27 |
| xii. 33      | = | xxvii. 6  |
| xxv. 31      | = | xl. 3     |
| xxvi. 38, 50 | = | xxxvii. 2 |

The presuppositions of some of the early Christian eschatology, e.g., Mark ix. 44, 46, 48, derived from Sirach vii. 17, "the punishment of the ungodly man is fire and worm."

Luke's political thoughts in his opening Hymns of Praise, i. 52-53, are closely akin to those in Sirach x. 14-15:

The Lord cast down the throne of rulers  
And set the meek in their stead.  
The Lord plucked up the roots of nations  
And planted the lowly in their stead.

So may Luke i. 68-75 be compared with Sir. l. 22-34; and li. 8. The frequent insistence upon the virtue of almsgiving (iii. 30; xx. 15; xxix. 2; xl. 17, 24) left its impression upon the writer of the Third Gospel (vi. 34-35; xi. 41), and the germ of the parable of the Rich Fool in Luke xii. 16-21 must be looked for in Sir. v. 1; xi. 18-19, 24.

In the Fourth Gospel the influence of this book shows itself in various imageries: e.g., John v. 35 = Sir. xlviii. 1, 10; John vi. 35 = xxiv. 31; John vii. 37 = Sir. xxiv. 30-33. The Spirit of Wisdom is "only-begotten," vii. 22, as Christ is in John i. 14; iii. 16; I John iv. 9; and a "clear effulgence of the



glory of the Almighty," vii. 25-26, as the "Son" is in Hebrews i. 3.

That Sirach was included in the canon of the Septuagint accounts for the echoes of its phrases which greet us from the Pauline writings: "the father of many nations," "rejoice with them that rejoice, and weep with them that weep," "the fire shall try every man's work," "eat whatsoever things are set before you asking no questions." Wisdom is "an image" of God's goodness, vii. 26, as Christ is the "image of God" in II Cor. iv. 4; Coloss. i. 15.

From this same source also, v. 11, came the suggestion which James embodied in his Epistle, i. 9; as well as the inspiration of his famous passage concerning the tongue, iii. 2-12. (Cf. Sir. v. 13-14; xxii. 27; xxviii. 13, 22-23.)

## ii. THE PRAYER OF MANASSES

Even the brief penitential prayer of Manasses, which belongs to the Maccabean period, B.C. 175-135, holds the germ of Mark ii. 17, in the view that God has appointed "repentance to those who have sinned" but has "not appointed repentance to the just." The earnest petition, "I have sinned . . . I am not worthy to behold and see the height of heaven . . . I am bowed down. I bow the knee of my heart beseeching them for grace" furnished the background against which the pathetic figure of the repentant publican was limned (Luke xviii. 13).

## iii. TOBIT

Martin Luther regarded the fantastically magical *Book of the Words of Tobit*, B.C. 150-100, as a "truly beautiful, wholesome and profitable fiction." One of its main purposes was to promote benevolence, and it is not difficult to see the source of the standard of judgment in the Great Assize scene of Matthew xxv. 35-36 in the claim of chapter ii. 16:

I did my almsdeeds to my brethren  
I gave my bread to the hungry  
And my garments to the naked.

which has behind it the words of Job xxii. 6-7; xxxi. 16-20.

Phrases like those in iv. 7, 8, 16; xii. 9 are found again in Luke xi. 42; Matthew vi. 3; Luke xi. 41; Matthew v. 42. The central movement of the plot where "Sarah . . . had been given to seven husbands and Asmodeus, the evil demon, slew them" (iii. 7-8) involves the same problem of the marriage relationship which recurs in Mark xii. 20-22; Matthew xxii. 25-28; Luke xx. 29-30.

The most striking contribution of this strange book was made, strangely enough, to the radiant imagery of the heavenly Jerusalem described in Rev. xxi. 18-21.

For Jerusalem shall be builded with sapphires and emeralds and precious stones;  
And walls and towers and battlements with pure gold.

And the streets of Jerusalem shall be paved with beryl  
and carbuncle and stones of Ophir.

Tobit xiii. 16-17

#### iv. THE BOOK OF ENOCH

From the foregoing representative works of the Old Testament Apocrypha we now turn to take some account of the earliest type of the Pseudepigrapha with which this story is concerned, viz., the composite apocalyptic book entitled *The Book of Enoch* which gathers together the surviving fragments of an entire literature in five groups of books, written in Palestine in the interests of the movement towards Pharisaism. The original writing has been much increased and enriched by different editors from time to time; but the five groups may be arranged in the following approximate order:

|                                                    |                                                                |
|----------------------------------------------------|----------------------------------------------------------------|
| Chapters i-xxxvi.                                  | a very composite<br>group somewhat<br>earlier than B.C.<br>166 |
| Chapters lxxxiii-xc (the Visions)                  | B.C. 165-161                                                   |
| Chapters lxxii-lxxxii.                             | B.C. 110                                                       |
| Chapters xci-civ.                                  | B.C. 134-64                                                    |
| Chapters xxxvii-lxxi (the Similitudes or Parables) | B.C. 94-64                                                     |

In these writings are described the various revelations given to Enoch, "partly in ecstatic visions in

the heavenly world, partly in prophetic dreams," concerning the sins of the world and the impending judgment and the future fortunes of the human race. After the visions come counsels of "Wisdom." The books were well and favorably known to almost all the writers of the New Testament, and, according to Dr. Charles, are "practically the only historical memorials of the religious development of that side of Judaism, to which historically Christendom in large measure owes its existence." Their influence upon the New Testament was greater than that of any other component of its literary background; whilst to them Christianity owes such titles of the Messiah as the "Righteous One" (I Enoch liii. 6, cf. Acts iii. 14) and the "Elect One" (I Enoch lxii. 1, cf. Acts vii. 52). For the first time in Jewish literature the celestial "Son of Man" of whom Daniel wrote is regarded as an individual (xlviii. 2), who is the Elect One appointed to sit on the throne of God (xlv. 3; xlvii. 3), to exercise universal dominion (lxii. 6) to execute judgment upon the world (lxix. 27) and to bring in the world eternal.

The Epistle of Jude, accepting the work as a genuine writing of the patriarch, "to these also Enoch, the seventh from Adam, prophesied," quotes (verses 14-15):

And behold He cometh with ten thousands of His holy  
Ones,  
To execute judgment upon all,  
And to destroy all the ungodly,  
And to convict all flesh

Of all the works of their ungodliness which they have  
ungodly committed,  
And of all the hard things which ungodly sinners have  
spoken against Him.

I Enoch i. 9

From this book came the popular belief in the fall of the angels, the "Watchers," to whom Enoch carried the news of their doom. During three celestial journeys he learned the secrets of nature, saw the ends of the earth, and the abodes of the departed, the dwelling place of the blessed and the hosts of heaven; he saw the hiding place of the winds, and the sun and moon, the lightning and the stars, and beheld the water of life, and the sea of fire. The truth concerning the Elect One and the coming destruction of the world was revealed to him, and this he illustrated by the story of Noah and used as a ground of his exhortations to Israel to follow righteousness of life.

Because the various pseudepigraphic books are less easily accessible than those of the Apocrypha the text of the parallelisms will be given from translations, especially from those edited under the direction of Dr. R. H. Charles.

It will be noted that by far the larger number of such likenesses are found in the First Gospel and in the Book of Revelation, both of which sustain the apocalyptic traditions of Pre-Christian Judaism.

from that time those that possess the earth shall no  
longer be powerful and exalted.      xxxviii. 4 =  
Matt. v. 5

On the day of the great judgment he shall be cast into  
the fire                    x. 6 = Matt. xiii. 42

Blessed are ye, ye righteous and elect

For glorious shall be your lot.

And the righteous shall be in the light of the sun

And the elect in the light of eternal life:

And the days of their life shall be unending

And the days of the holy without number                    lviii. 2-

3 = Matt. xiii. 43

I swear unto you, that in heaven the angels remember  
you for good before the glory of the Great One: and  
your names are written before the glory of the Great  
One                    civ. 1 = Matt. xviii. 10. Rev. xiii. 8.

When they shall see that Son of Man sitting on the  
throne of His glory.                    lxii. 5 = Matt. xix. 28

I shall seat each on the throne of his honor                    cviii.  
12 = Matt. xix. 28

. . . inherit eternal life.                    xl. 9 = Matt. xix. 29

bind Azazel hand and foot, and cast him into the dark-  
ness.                    x. 4 = Matt. xxii. 13

in those days shall have ascended the prayer of the  
righteous, and the blood of the righteous from the  
earth before the Lord of Spirits                    xlvii. 1 =  
Matt. xxiii. 35<sup>1</sup>

the day of the great judgment                    xix. 1 = Matt.  
xxiv. 36

on that day Mine Elect One shall sit on the throne of  
glory and shall try their works                    xlv. 3 =  
Matt. xxv. 31

For whom are these chains being prepared?

<sup>1</sup> "The blood of the righteous" was shed for the first time by  
Alexander Janneus in B. C. 95.



And he said to me: These are being prepared for the  
 hosts of Azazel, so that they may take them and cast  
 them into the abyss of complete condemnation . . .  
 as the Lord of Spirits commanded. liv. 4-5 =  
 Matt. xxv. 41

It had been good for them if they had not been born  
 xxxviii. 2 = Matt. xxvi. 24

Next in the number and the importance of its  
 obligations to the Book of Enoch comes the New  
 Testament Apocalypse in which will be found  
 striking parallels to the following passages:

His head white and pure as wool  
 And his raiment indescribable.  
 And I fell on my face,  
 And my whole body became relaxed  
 And my spirit was transfigured. lxxi. 10-11 =  
 Rev. i. 13-14, 17

there I saw One who had a head of days  
 And His head was white like wool. xlvi. 1 = Rev.  
 i. 14

woe to you who acquire silver and gold in unrighteous-  
 ness and say: "We have become rich with riches  
 and have possessions; And have acquired everything  
 we have desired." xcvii. 8 = Rev. iii. 17

with that Son of Man shall they eat and lie down and  
 rise up lxii. 14 = Rev. iii. 20

And the angel Michael seized me by my right hand,  
 And lifted me up and led me forth into all the secrets,  
 And showed me all the secrets of righteousness  
 lxxi. 3 = Rev. iv. 1

And he translated my spirit into the heaven of heavens  
lxxi. 5 = Rev. iv. 2

. . . I saw the holy sons of God

They were stepping on flames of fire:

Their garments were white

And their faces shone like snow                      lxxi. 1 = Rev.  
iv. 4-5, vi. 11, vii. 9

And I saw there, as it were, a structure built of crystals,  
And between those crystals tongues of living fire.

lxxi. 5 = Rev. iv. 6, xv. 2

here my eyes saw all those who sleep not:

they stand before Him and bless and say:

Blessed be Thou, and blessed be the name of the Lord for  
ever and ever                      xxxix. 13 = Rev. iv. 8

On the four sides of the Lord of Spirits I saw four pres-  
ences, different from those that sleep not. . . . And  
I heard the voices of those four presences as they  
uttered praises before the Lord of glory. The first  
voice blesses the Lord of Spirits for ever and ever.

xl. 1-4 = Rev. iv. 6, 8

And round about were Seraphim, Cherubim and Ophan-  
nin:

And these are they who sleep not

And guard the throne of His glory                      lxxi. 7 = Rev.  
iv. 8

All these believe and give thanks before the Lord of  
Spirits, and glorify (Him) with all their power, and  
their food is in every act of thanksgiving: they give  
thanks and glorify and extol the name of the Lord  
of Spirits for ever and ever.                      lxix. 24 = Rev.

iv. 9

After that I saw thousands of thousands and ten thousand times ten thousand, I saw a multitude beyond number and reckoning, who stood before the Lord of Spirits.      xl. 1 = Rev. v. 11

In those days the holy ones who dwell above the heavens  
Shall unite with one voice

And supplicate and pray . . .

On behalf of the blood of the righteous which has been  
shed . . .

That judgment may be done unto them,

And that they may not have to suffer for ever.

xlvi. 2 = Rev. vi. 10

. . . the Elect One. And the Lord of Spirits seated him  
on the throne of His glory . . .

And there shall stand up in that day all the kings and  
the mighty,

And the exalted and those who hold the earth,

And they shall see and recognize

How he sits on the throne of his glory. . . .

And they shall be terrified,

And they shall be downcast of countenance,

And pain shall seize them,

When they see that Son of Man

Sitting on the throne of His glory      lxii. 1-5 = Rev.

vi. 15-16

The wrath of the Lord of Spirits resteth upon them

lxii. 12 = Rev. vi. 16-17

the spirits of the water and of the winds and of all zephyrs.      lxix. 22 = Rev. vii. 1

I asked the angel who went with me who showed me what was hidden: "What are these?" And he said to me:

“The Lord of Spirits hath showed thee their parable:

these are the names of the holy who dwell on the

earth and believe in the name of the Lord of Spirits  
for ever and ever." xliii. 3 = Rev. vii. 13-14

I will cause Mine Elect One to dwell among them  
xlv. 4 = Rev. vii. 15

behold a star fell from heaven lxxxvi. 1 = Rev.  
ix. 1

they who worship stones, and graven images of gold and  
silver and wood, and stone, and clay, and they who  
worship impure spirits and demons, and all kinds of  
idols not according to knowledge shall get no manner of  
help from them xcix. 7 = Rev. ix. 20

cast them on that day into the burning furnace, that the  
Lord of Spirits may take vengeance on them for their  
unrighteousness . . . and leading astray those who dwell  
on the earth. liv. 6 = Rev. xiii. 14

as straw in the fire so shall they burn before the face of  
the holy xlviii. 9 = Rev. xiv. 9-10

these are the names of the holy angels who watch  
xx. 1 = Rev. xiv. 10

and the horse shall walk up to the breast in the blood of  
sinners c. 3 = Rev. xiv. 20

they said to the Lord of the ages: "Lord of lords, God  
of gods, King of kings, and God of the ages the throne of  
Thy glory (standeth) unto all the generations of the  
ages." ix. 4 = Rev. xvii. 14

He will imprison those angels, who have shown un-  
righteousness, in that burning valley which my grand-  
father Enoch had formerly shown to me . . . and that  
valley of the angels who had led astray (mankind)  
burned beneath that land. And through its valleys pro-  
ceed streams of fire, where these angels are punished who  
had led astray those who dwell upon the earth lxvii.

4-7 = Rev. xx. 1-3

they shall not be able to behold the face of the holy  
xxxviii. 4 = Rev. xx. 11

In those days I saw the Head of Days when He seated  
Himself upon the throne of His glory,  
And the books of the living were opened before Him.

xlvi. 3 = Rev. xx. 12

In those days shall the earth also give back that which  
had been entrusted to it,  
And Sheol also shall give back that which it has received  
And hell shall give back that which it owes. li.

1 = Rev. xx. 13

I saw . . . a like abyss was opened in the midst of the  
earth, full of fire and they brought those blinded sheep,  
and they were all judged and found guilty and cast into  
this fiery abyss, and they burned. . . . xc. 26 =  
Rev. xx. 15

And the first heaven shall depart and pass away,  
And a new heaven shall appear,  
And all the powers of the heaven shall give sevenfold  
light xci. 16 = Rev. xxi. 1

At the ends of the earth I saw twelve portals open to all  
the quarters (of the heaven). . . . Three of them are  
open on the face (i.e., the East) of the heavens, and three  
on the West, and three on the right (i.e., the South) of  
the heaven, and three on the left (i.e., the North).

lxxvi. 1 = Rev. xxi. 13

Ye have forsaken the fountain of life xcvi. 6 =  
Rev. xxii. 1, 7

. . . and fragrant trees encircled the throne. And  
amongst them was a tree such as I had never yet smelt,  
neither was any amongst them nor were others like it:

it had a fragrance beyond all fragrance, and its leaves and blooms and wood wither not for ever, and its fruit is beautiful, and its fruit resembles the dates of a palm.

xxiv. 3-4 = Rev. xxii. 2

It shall then (at the great judgment) be given to the righteous and holy. Its fruit shall be for food to the elect: it shall be transplanted to the holy place, to the Temple of the Lord, the Eternal King. xxv. 5 =

Rev. xxii. 2

in their days shall no sorrow or plague or torment or calamity touch them xxv. 6 = Rev. xxii. 3, cp.

xxi. 4

lie not and alter not the words of uprightness. . . . And now I know this mystery, that sinners will alter and pervert the words of righteousness in many ways, and will speak wicked words . . . and write books concerning their words. civ. 9-10 = Rev. xxii. 18

In Mark x. 45 we may have a reflex of the contrasted ideals of Christianity and the earlier Judaism as that harsher faith appears in Enoch xcvi. 10:

do not hope to live, ye sinners, but ye shall depart and die, for ye know no ransom.

But the more interesting parallels are those which belong to the apocalyptic element of the Second Gospel.

And they shall begin to fight among themselves

And their right hand shall be strong against themselves

And man shall not know his brother

Nor a son his father or his mother lvi. 7 = Mark

xiii. 12



A man shall not withhold his hand from slaying his sons  
and his sons' sons

And the sinner shall not withhold his hand from his  
honored brother           c. 2 = Mark xiii. 12

And in those days the destitute shall go forth and carry  
off their children,

And they shall abandon them, so that their children shall  
perish through them:

Yea, they shall abandon their children (that are still)  
sucklings, and not return to them,

And shall have no pity on their beloved ones.           xcix.

5 = Mark xiii. 17

Luke furnishes many points of contact because of  
the generous sympathy which its author seems to  
have for the wider outlook which characterises the  
older book

Then the kings and the mighty shall perish  
And be given into the hands of the righteous and the  
holy.           xxxviii. 5 = Luke i. 52

This Son of Man whom thou hast seen  
Shall put down the kings and the mighty from their seats  
And the strong from their thrones. . . .

And he shall put down the kings from their thrones and  
kingdoms           xlvi. 4-5 = Luke i. 52

He shall be the light of the Gentiles  
And the hope of those who are troubled in heart  
                                  xlviii. 4 = Luke i. 79, ii. 32

When the secrets of the righteous shall be revealed and  
the sinners judged.           xxxviii. 3 = Luke ii. 35

mine Elect One shall sit on the throne of glory           xlv.

3-4 = Luke ix. 35

the Elect One standeth before the Lord of Spirits

xlix. 2, 4 = Luke ix. 35; xxiii. 35<sup>2</sup>

Woe to you who acquire silver and gold in unrighteousness and say:

We have become rich with riches and have possessions;

And have acquired everything we have desired.

And now let us do what we purposed:

For we have gathered silver,

And many are the husbandmen in our houses,

And our granaries are full as with water.

Yea and like water your lies shall flow away;

For your riches shall not abide

But speedily ascend from you;

For ye have acquired it all in unrighteousness

And ye shall be given over to a great curse. xcvii.

8-10 = Luke xii. 16-21

the faces of the angels in heaven shall be lighted up with

joy li. 4 = Luke xv. 7, 10

in those days shall have ascended the prayer of the  
righteous . . .

the holy ones who dwell above in the heavens

shall unite with one voice

and supplicate and pray . . .

on behalf of the blood of the righteous which has been  
shed xlvii. 1-2 = Luke xviii. 7

the city of my righteous shall be a hindrance to their  
horses lvi. 7 = Luke xxi. 20

they shall go up and tread under foot the land of His  
elect ones lvi. 6 = Luke xxi. 24

<sup>2</sup>The phrasing of Luke x. 1 has behind it the vision of the Lord's appointing seventy shepherds to feed his sheep (*Enoch* lxxxix. 59, 60) which reappears in later Haggada as the appointment of seventy angels over the seventy Gentile nations.

the day has drawn nigh that they should be saved

li. 2 = Luke xxi. 28

Even the Johannine books of the New Testament felt the apocalyptic influence of this remarkable collection of visions and forecasts; although with far less force than did the Synoptic Gospels. The unique genius of the Fourth Gospel and its satellite Epistles was little affected by the peculiar outlook of *Enoch*, but there are a few phrases which seem to show its verbal influence.

the sum of judgment was given unto the Son of Man

lxix. 27 = John v. 22

the generation of light cviii. 11 = John xii. 36

Let not your spirit be troubled on account of the times;  
For the Holy and Great One has appointed days for all  
things xcii. 2 = John xiv. 1

I saw another vision, the dwelling-places of the holy

And the resting places of the righteous xxxix. 4 =  
John xiv. 2

There I saw the mansions of the elect, and the mansions  
of the holy xli. 2 = John xiv. 2

he shall walk in eternal light xcii. 4 = I John  
i. 7

the darkness is past lviii. 5 = I John ii. 8

Who love God and loved neither gold nor silver nor any  
of the good things which are in the world, but gave over  
their bodies to torture cviii. 8 = I John ii. 15

There are four faint echoes of *Enoch* in the Book of the Acts of the Apostles; mere repetitions of phrases such as would be borne on the air:

the Righteous and Elect One (= Messiah)      liii. 6  
= Acts iii. 14

in His (i.e., the Messiah's) name they are saved  
through His name shall they be saved      xlviii. 7 and  
1, 3. = Acts iv. 12

raise your prayers as a memorial . . . before the Most  
High      xcix. 3 = Acts x. 4

He appoints a judge for them all and He judges them all  
before Him      xli. 9 = Acts xvii. 31

In the Epistles the indebtedness of the authors to  
*Enoch* for definite subject matter is small. It will  
be enough to indicate the parallels of phrase and  
thought in the order in which the Epistles stand in  
the New Testament.

He will summons all the host of heaven . . . and all the  
angels of power, and all the angels of principalities  
lxi. 10 = Rom. viii. 38; cp. Eph. i. 21

there, in quite a special sense, will He who is blessed for  
ever descend      lxxvii. 1 = Rom. ix. 5; xi. 36

in the name of the Lord of Spirits

For in his name they are saved      xlviii. 7 = I Cor.  
vi. 11

they shall not be able to behold the face of the holy,  
For the Lord of Spirits has caused His light to appear  
On the face of the holy, righteous, and elect.

xxxviii. 4 = II Cor. iv. 6

he is the Elect One before the Lord of Spirits according  
to His good pleasure      xlix. 4 = Eph. i. 9

the spirits of the good who belong to the generation of  
light      cviii. 11 = Eph. v. 8; I Thess. v. 5

This is the Son of Man who hath righteousness,  
 With whom dwelleth righteousness,  
 And who revealeth all the treasures of that which is  
 hidden           xlvi. 3 = Col. ii. 3

then shall pain come upon them as on a woman in travail  
                                   lxii. 4 = I Thess. v. 3

the angels of power           lxi. 10 = II Thess. i. 7

a law shall be made for sinners           xciii. 4 = I Tim.  
           i. 9

the paths of righteousness are worthy of acceptation  
                                   xciv. 1 = I Tim. i. 15; iv. 9

the elect and holy children will descend from the high  
 heaven and their seed will become one with the children  
 of men           xxxix. 1 = I Tim. v. 21

Lord of lords . . . King of kings           ix. 4 = I Tim.  
           vi. 15

all things are naked and open in Thy sight, and Thou  
 seest all things, and nothing can hide itself from Thee  
                                   ix. 5 = Hebrews iv. 13

it came to pass after this that his name during his life-  
 time was raised aloft to that Son of Man and to the Lord  
 of Spirits from amongst those who dwell on the earth.  
                                   lxx. 1 = Heb. xi. 5

the words of the Holy One which I will speak before the  
 Lord of Spirits           xxxvii. 2 = Heb. xii. 9

## APPENDIX A

Although doctrine is not, strictly speaking, a part of the literary background, yet, inasmuch as forms of thought exercise very important influences upon language and imagery, we may refer briefly to the fact that some of the characteristic teaching of the New Testament derives directly from the *Book of Enoch*; such teaching, for example, as concerns the nature of the Messianic kingdom, the future life, the Messiah, Sheol, the Resurrection, and demonology.

When the Sadducees asked Jesus the highly speculative question concerning a woman who had seven husbands (Matthew xxii. 23-33), they were representing the sensuous and popular idea of the Messianic kingdom which appears at length in I *Enoch* i. xxxvi. Jesus in his reply reproduced, partially in word and almost exactly in thought, the view of the future kingdom as it is described in I *Enoch* xci.-civ., where the resurrection is represented as a spiritual experience through which the risen become as the "angels of God."

The Parables in *Enoch* applied to the personal Messiah, for the first time in literature, four titles which were borrowed and used by the New Testament writers. These are "Christ" or the "Anointed



One," the "Righteous One," the "Elect One," and the "Son of Man." The future ideal Messianic king is first called the "Anointed" or "Christ" in *Enoch* xlvi. 10, "they have denied the Lord of Spirits and His Anointed"; and again in lii. 4, "All these things which thou hast seen shall serve the dominion of His Anointed that he may be potent and mighty on the earth."

The title of the "Righteous One" as a name for Messiah first occurs in *Enoch* xxxviii. 2, "When the Righteous One shall appear before the eyes of the righteous"; it occurs again in liii. 6, "after this the Righteous and Elect One shall cause the house of his congregation to appear." The "Elect One" first appears in *Enoch* xl. 5, xlv. 3-4, xlix. 2, 4, li. 3, 5, whence it was transferred to the Christian scheme of Messianic thought (Luke ix. 35, xxiii. 35, the "Christ" the "Elect One").

As a definite title the name "Son of Man" appears for the first time in Jewish literature in *Enoch*, where it is "historically, the source of the New Testament designation, and contributes to it some of its most characteristic contents." <sup>3</sup>

After the *Book of Psalms* the first instance of the use of the term Sheol in the New Testament meaning of the term is in *Enoch* cii. 4-civ. 9, which contain a sustained polemic against *Sirach's* republication of the Old Testament doctrine. Again, it was through *Enoch* (li. 1) that the doctrine of the Resur-

<sup>3</sup> R. H. Charles, *Apocrypha and Pseudepigrapha*, Vol. II, p. 185.

rection, as given originally in Daniel xii, became a commonplace of the theology of Judaism. Moreover it was *Enoch's* teaching concerning the "angels who fell" that gave early Christianity its demonology (Jude 6. II Peter ii. 4 = *Enoch* vi.-xvi.). Satan appears in *Enoch* as the ruler of a kingdom of evil which is subject to the Lord of Spirits although it is opposed to Him; Satan led the angels astray, the "Satans" or fallen angels, tempt men to evil, accuse the fallen, and, as ministers of punishment, afflict the condemned.

#### V. THE BOOK OF BARUCH i-iii. 8

Readers of the Old Testament are familiar with the name of Baruch as that of the scribe to whom we owe the present *Book of Jeremiah* the prophet. In the literary background of the New Testament the name of Baruch is associated with a composite work, the analysis of which is not yet completed by scholars. The work appears to be made up of a historical preface, i. 1-14, followed by four parts:

- a. i. 15- ii. 5, which contains a confession of sin as used by the remnant of Jews left in Palestine at the time of the exile.
- b. ii. 6-iii. 8, in which a confession used by the exiles in Babylon is given.

These two parts belong approximately to B.C. 150. The other two sections are of much later date, and seem to belong to about A.D. 75. They are:

- c. iii. 9-iv. 4, a book written in praise of the Divine Wisdom; and  
d. iv. 5-v. 9, a book of comfort containing promises of restoration.

Another division of the book yields the following results: i. 1-14 (B.C. 597); i. 15-iii. 8 (B.C. 320); iii. 9-iv. 4 (c. A.D. 70); iv. 5-v. 9 (after A.D. 70).

The remaining chapters of *Baruch* will be considered later (p. 149).

It seems certain that Hebrews viii. 10 quotes *Baruch* ii. 35, "I will make an everlasting covenant with them to be their God, and they shall be my people," as both writers have united in the one promise a passage from Jeremiah xxxi. 31-34, with a passage from Zechariah viii. 8. There is however the possibility that the writer of Hebrews took his quotation from the early Christian *Book of Testimonies*.

The work claims to give an account of the experiences of Baruch immediately before and immediately after the overthrow of Jerusalem in A.D. 70; it has very close affinities with the *Fourth Book of Ezra* which seems to have outrivalled it in popular esteem.

## VI. THE BOOK OF JUBILEES

New Testament Christianity was definitely anti-Pharisaic. In both spirit and attitude therefore it was alien to the temper of the Book of Jubilees, a notable type of extended Haggada, written between B.C. 135 and 96, to expound and defend the Pharisees'

view of Judaism. The book is framed upon the canonical Genesis and Exodus, to chapter xii, and forms a Haggadic commentary on them. Because of its contents it became known in the Church by various names, e.g. The Lesser Genesis, The Apocalypse of Moses, The Testament of Moses, The Life of Adam, The Life of Adam's Daughters.

This "narrowest book that ever emanated from legalistic Judaism" divided the Biblical history from the Creation to the conquest of Canaan into fifty Jubilees of forty-nine years each; on this scheme the author fixed the dates of the various events, and by omitting much from the original and adding much of his own he adapted his work to his own age. His dread of the incoming tide of Hellenism made him plead for the strict observance of the law of circumcision, of the annual festivals, new moons, and Sabbaths; for all of which he extolled the patriarchs as exemplary models. These claims were made because Israel as a nation was the "Son of God," an honour which each individual Israelite shared; and because the validity of the Law is everlasting.

Written "in the palmiest days of the Maccabean dominion, in the high-priesthood of John Hyrcanus," the Book of Jubilees is sensitive to the expectation of the speedy coming of Messiah's kingdom, with its freedom from all sin and pain and its preparation for a blessed immortality.

Reminiscences of the book are to be found scattered over the New Testament, but they are neither large in number nor of great importance.

Worship the God of heaven

Who causes the rain and the dew to descend on the earth

And does everything upon the earth      xii. 4 =

Matt. v. 45; Acts xiv. 17

On all thy oblations thou shalt strew salt, and let not the  
salt of the covenant be lacking in all thy oblations  
before the Lord.      xxi. 11 = Mark ix. 49

the prince (i.e., of the demons) Mastema sent ravens  
and birds to devour the seed which was sown in the  
land, in order to destroy the land, and rob the chil-  
dren of men of their labours.      xi. 11 = Luke  
viii. 12; cp. Mark iv. 5

I will bring all things to thy remembrance      xxxii.  
25 = John xiv. 26

Rebecca sent and called Esau. . . . And she said unto  
him: I ask you that the day I die . . . that thou  
and Jacob will love each other      xxxv. 18, 20 =  
John xv. 12, 17

Isaac called his two sons, Esau and Jacob . . . and he  
said unto them . . . love one another, my sons, your  
brothers as a man who loves his own soul, and let  
each seek in what he may benefit his brother, and  
act together on the earth, and let them love each  
other as their own souls.      xxxvi. 1, 4 = John  
xv. 12, 17

when the children of men began to multiply . . . and  
daughters were born to them . . . the angels of God  
saw them . . . and they took themselves wives of  
all whom they chose      v. 1 = I Cor. xi. 10

He will wake up against them the sinners of the Gentiles  
xxiii. 23 = Galatians ii. 15



For owing to these three things (fornication, uncleanness,  
iniquity) came the flood upon the earth      vii.

20-21 = Ephesians v. 5-6

they will forget all My law and all My commandments,  
and all My judgments, and will go astray as to new  
moons, and sabbaths and festivals, and jubilees, and  
ordinances.      i. 14 = Col. ii. 16

he (Abram) was found faithful, and was recorded on the  
heavenly tablets as the friend of God      xix. 9 =  
James ii. 23

(Noah taught righteousness that the glory of his children  
might be) lifted up before my God, who saved me from  
the flood      vii. 34 = II Peter ii. 5

for one thousand years are as one day in the testimony  
of the heavens      iv. 30 = II Peter iii. 8

in his (Jared's) days the angels of the Lord descended  
on the earth, those who are named the Watchers, that  
they should instruct the children of men      iv. 15 =  
Jude 6; cp. II Peter ii. 4

he (Enoch) testified to the Watchers, who had sinned  
with the daughters of men. . . .      iv. 22 = Jude  
6; cp. II Peter ii. 4

Enoch . . . the seventh in his generation      vii. 39  
= Jude 14

Beware lest thou walk in their ways And tread in their  
paths

And sin a sin unto death against the Most High God  
And so He deliver thee back again into the grip of thy  
transgression      xxi. 22 = I John v. 16



he should become the portion of the Most High, and all his seed had fallen into the possession of God, that it should be unto the Lord a people for (His) possession above all nations, and that it should become a kingdom and priests and a holy nation      xvi 18 = Rev. i. 6; v. 10

for Israel is a holy nation unto the Lord its God, and a nation of inheritance, and a priestly and royal nation and for (His) possession      xxxiii. 20 = Rev. i. 6; v. 10

(Dr. Charles notes that I Peter ii. 9 agrees with the LXX in reading "a hierarchy of kings" whereas Revelation agrees with the Ethiopic text of Jubilees.)

on the first day He created all the spirits which serve before him—the angels of the presence, and the angels of sanctification, and the angels (of the spirit of fire, and the angels) of the spirit of the winds. . . .      ii. 2 = Rev. vi. 1; vii. 1, 2; xiv. 18

he shall be blotted out of the book of the discipline of the children of men, and shall not be recorded in the book of life, . . . he shall depart into eternal execration, so that their condemnation may be always renewed in hate and in execration and in wrath and in torment and in indignation and in plagues and in diseases for ever  
                                          xxxvi. 10 = Rev. xiv. 10-11

## vii. THE TESTAMENTS OF THE TWELVE PATRIARCHS

Another work of Pharisaic authorship is the *Testaments of the Twelve Patriarchs*, "our noblest guide into the contents of the saving righteousness

whereby men found acceptance with God, the most universalistic and ethical of all the apocalyptic writings.”<sup>4</sup>

Written about B.C. 109-106 it claims to give the dying counsels of Jacob’s twelve sons as Genesis xlix gives the last words of Jacob. The Pharisee who wrote it was living when John Hyrcanus gained his final victory over Syria. Soon after the *Testaments* was written, Hyrcanus forsook the Pharisaic party and threw in his lot with the Sadducees. This perversion led a Jewish editor, B.C. 70-40, to register his displeasure in various additions; and the work was still further annotated by later Christian hands. The pre-Christian form, however, has been recovered from the Armenian version.

The work was well known to the early Christians in two forms; with one of which Jesus and Paul were familiar. It “has achieved a real immortality by influencing the thought and diction of the writers of the New Testament and even that of our Lord.”<sup>5</sup> “The Sermon on the Mount reflects in several instances the spirit and even reproduces the very phrases of our text . . . and Paul seems to have used the book as a *vade mecum*.”<sup>6</sup>

Each patriarch tells his own life story, on the lines of the Old Testament records with the addition of much Midrashic material. The autobiographies are

<sup>4</sup> A. R. Gordon, “The Ethics of Jewish Apocalypse,” art. in *Canadian Journal of Religious Thought*, Vol. IV, p. 21.

<sup>5</sup> R. H. Charles, *Encyclopædia Britannica*, Vol XXVI, p. 666.

<sup>6</sup> R. H. Charles, *Apocrypha and Pseudepigrapha*, Vol. II, 292.

made the ground of moral exhortations which are followed by prophecies of coming ill.

The *Testaments* is the first written Jewish authority to unite the two commandments to love God and to love one's neighbour (Deut. vi. 5 and Leviticus xix. 18). This is done in no less than six of the twelve Testaments in various forms e.g., "Love the Lord and your neighbour"; "Love the Lord through all your life, and one another with a true heart"; "Keep the commands of the Lord, and show mercy to your neighbours."

It is here also that we find what Dr. Charles has called "the most remarkable statement on the subject of forgiveness in all ancient literature."

If a man sin against thee speak peaceably to him and in thy soul hold not guile; and if he repent and confess forgive him. But if he deny it do not get into a passion with him, lest catching the poison from thee, he takes to swearing, and so thou sin doubly: And though he deny it and yet have a sense of shame when reproved, give over reproving him; for he who denieth may afterwards be ashamed and repent, and thus cease to wrong thee, yea, he may also honor thee, and turn to be at peace with thee. But if he be shameless and persisteth in his wrong doing, even so forgive him from the heart, and leave to God the avenging. Test. of Gad vi. 3-7 (Cf. Matt. xviii. 15-35)

The large indebtedness of Paul to the book may be judged from the fact that as many as seventy words not found elsewhere in the New Testament

are common to these *Testaments* and the Epistles of the apostle.

The following quotations with their New Testament parallels speak for themselves.

*The Testament of Reuben* (on Thoughts)

Pay no heed to the face of a woman

Pay no heed to the beauty of a woman      iii. 10 and  
iv. 1 = Matt. v. 28

the seventh (demon) . . . leadeth the youth as a blind  
man to a pit      ii. 9 = Matt. xv. 14

Joseph . . . found favour in the sight of God and man  
iv. 8 = Luke ii. 52; Acts vii. 10

therefore the God of your fathers delivered him from  
every evil      iv. 11 = Acts vii. 10

darkening his mind from the truth      iii. 8 = Rom.  
i. 21; Eph. iv. 18

walk in singleness of heart in the fear of the Lord  
iv. 1 = Eph. vi. 5; Col. iii. 22

hath been reserved for eternal punishment      v. 5 =  
Jude 6; II Peter ii. 4

the sense of sight, with which ariseth desire      ii. 5  
= I John ii. 16

*The Testament of Simeon* (on Envy)

ye shall find grace before the Lord and men      v. 2  
= Luke ii. 52

Then shall all the spirits of deceit be given to be trodden  
under foot, and men shall rule over evil spirits  
vi. 6-7 = Luke xi. 19-20

Beware therefore, of fornication

For fornication is the mother of all evils      v. 3 =  
II Tim. ii. 22

Do ye also, my children, love each one his brother with  
a good heart      iv. 7 = I Peter i. 22

*The Testament of Levi* (on the Priesthood and  
Arrogance)

And his star shall arise in heaven as of a king  
Lighting up the light of knowledge as the sun the day  
xviii. 3 = Matt. ii. 2

The heavens shall be opened  
And from the temple of glory shall come upon him sanc-  
tification

With the Father's voice as from Abraham to Isaac  
And the glory of the Most High shall be uttered over him  
xviii. 6 = Matt. iii. 16-17; Mark i. 10

(Josephus, *Antiq.* xiii. 10, 3, refers to the tradition that  
Hyrcanus received the Bath Qol, i.e., the "daughter of  
the Voice," a kind of divine echo.)

in the first jubilee, the first who is anointed to the priest-  
hood shall be great, and shall speak to God as to a  
father.      xvii. 1 = Matt. v. 16; vi. 9

whosoever teaches noble things and does them shall be  
enthroned with kings      xiii. 9 = Matt. v. 19

your union (with Gentile women) shall be like unto  
Sodom and Gomorrah      xiv. 6 = Matt. x. 15

this ye desire to destroy by teaching commandments con-  
trary to the ordinances      xiv. 4 = Matt. xv.  
9; Mark vii. 7

Therefore the Temple, which the Lord shall choose, shall  
 be laid waste through your uncleanness, and ye shall  
 be captives throughout all nations      xv. 1 =  
 Mark xiii. 1; Luke xix. 44

. . . the Lord shall execute judgment upon the sons of  
 men

Because when the rocks are being rent,  
 And the sun quenched, and the waters dried up . . .  
                                 iv. 1 = Mark xiii. 24; Matt. xxiv. 29

And Beliar will be bound by Him and he will give his  
 children power to trample upon evil spirits.  
                                 xviii. 12 = Mark xvi. 17-18<sup>7</sup>

And the angels of the glory of the presence of the Lord  
 shall be glad in him      xviii. 5 = Luke ii. 9, 13

Your holy places shall be laid waste even to the ground  
                                 xvi. 4 = Luke xix. 44

the light of the Law which was given for to lighten every  
 man      xiv. 4 = John i. 9

ye shall make void the Law, and set at nought the words  
 of the prophets by evil perverseness. And ye shall  
 persecute righteous men.      xvi. 2 = Romans  
 iii. 31

offering to the Lord a sweet smelling savour, a reasonable  
 and a bloodless offering      iii. 6 = Romans xii. 1

<sup>7</sup>The opposition between God and the devil, of whose many  
 names Beliar is one, is the chief of the leading ideas of the Jewish  
 source of the *Testaments*. Beliar is regarded as the enemy of  
 God in the last times. The idea is found in Matt. xii. 28;  
 Luke xi. 20; John xii. 31; xiv. 30; xvi. 11; Rev. xii. 8-9; xiii.  
 1-3; xvi. 13; xx. 1-3; 7-10.



After these things shall a star arise to you from Judah  
in peace      xxiv. 1 = Matt. ii. 2; Rev. xxii. 16

. . . cannot obey God xviii. 6 = Matt. vi. 24  
there shall be continual wars in Israel xxii. 1 =  
Matt. xxiv. 6; Mark xiii. 7  
among men of another race shall my kingdom be brought  
to an end xxii. 2 = Matt. xxiv. 14  
there shall be false prophets like tempests xxi. 9  
= Matt. xxiv. 24  
he (i.e., Beliar) shall be cast into the fire for ever  
xxv. 3 = Matt. xxv. 41; Rev. xix. 20  
and the heavens shall be opened unto him  
To pour out the spirit, the blessing of the Holy Father  
xxiv. 3 = Mark i. 10-11  
they who have died in grief shall arise in joy  
they who were poor for the Lord's sake shall be made  
rich . . .  
they who were put to death for the Lord's sake shall  
awake to life xxv. 4 = Luke xxi. 16-19  
two spirits wait on man—the spirit of truth and the spirit  
of deceit xx. 1 = John xv. 26  
the spirit of truth testifieth all things, and accuseth all  
xx. 5 = John xv. 26  
He shall pour out the spirit of grace upon you xxiv.  
3 = Acts ii. 17-18  
he walketh in the day as in the night xviii. 6 =  
Rom. xiii. 13  
ye shall be the people of the Lord and have one tongue  
xxv. 3 = I Cor. i. 10  
the prince of deceit blinded me xix. 4 = II Cor.  
iv. 4

and no sin shall be found in him

xxiv. 1 = II Cor. v. 21; Luke xxiii. 4

Ye shall make your daughters singing girls and harlots,  
and shall mingle in the abominations of the Gentiles.  
For such things' sake the Lord shall bring upon you  
famine and pestilence, death and the sword, beleaguering  
by enemies, and reviling of friends, the slaughter of chil-  
dren, the rape of wives, the plundering of possessions,  
the laying waste of the land, the enslavement of your-  
selves among the Gentiles

xxiii. 2 = Eph. v. 3-6

and now my children . . . be not drunk with wine

xiv. 1 = Eph. v. 18

even to glory in his shame

xiv. 8 = Phil. iii. 19

but the God of my fathers had mercy on me because I  
did it in ignorance

xix. 3 = I Tim. i. 13

And now, I command you, my children, not to love  
money

xvii. 1 = I Tim. vi. 10

Beware, therefore, my children, of . . . the love of  
money

xviii. 2 = I Tim. vi. 10

My children the love of money leadeth to idolatry

xix. 1 = I Tim. vi. 10; Coloss. iii. 5

the kings . . . shall advance in evil

xxi. 7-8 =

II Tim. ii. 16, iii. 13

And ye shall walk in His commandments first and last

xxiv. 3 = II John 6

### *The Testament of Issacher (on Simplicity)*

I never committed fornication by the uplifting of my  
eyes

vii. 2 = Matt. v. 28

So do you also these things my children . . .  
 And no deed of wicked men shall rule over you;  
 And every wild beast shall ye subdue. . . . vii. 7  
 = Mark xvi. 17-18

Love the Lord and your neighbour v. 2 = Luke  
 x. 27

If any man were in distress I joined my sighs with his  
 vii. 5 = Romans xii. 15

Know ye therefore my children, that in the last times  
 Your sons will forsake singleness,  
 And will cleave unto insatiable desire;  
 And leaving guilelessness, will draw near to malice;  
 And forsaking the commandments of the Lord,  
 They will cleave unto Beliar vi. 1 = II Tim.  
 iii. 1-5

Have compassion of the poor and weak v. 2 =  
 Heb. v. 2

*The Testament of Zebulun* (on Compassion and Mercy)

he that shareth with his neighbour receiveth manifold  
 more from the Lord vi. 6 = Matt. vii. 2;  
 Luke xviii. 30

even as a man doeth to his neighbour, even so also will  
 the Lord do to him v. 3 = Matt. vii. 12;  
 xviii. 33

ye shall be evil entreated among the Gentiles  
 with many infirmities and tribulations ix. 6 =  
 Matt. xvi. 21; xx. 19

Now my children, grieve not that I am dying, nor be  
 cast down that I am coming to my end. For I shall rise  
 again in the midst of you, as a ruler in the midst of his  
 sons. x. 1 = Matt. xvi. 21, xx. 19

love one another           viii. 5 = John xiii. 34-35  
 have compassion . . . in bowels of mercy.       vii. 3,  
                                   viii. 1 = Col. iii. 12

*The Testament of Dan* (on Anger and Lying)

Speak truth each one with his neighbour       v. 2 =  
                                   Eph. iv. 25

ye shall be in peace having the God of peace       v. 2  
                                   = II Cor. xiii. 11

Keep therefore, yourselves, my children, from every evil  
                                   work       vi. 8 = I Thess. v. 15, 22

the very angel of peace       vi. 5 = I Thess. v. 23

Draw near unto God and unto the angel that intercedeth  
                                   for you

For he is a mediator between God and man       vi. 2  
                                   = I Tim. ii. 5

Love the Lord through all your life

And one another with a true heart       v. 3 = I Peter  
                                   i. 22

For the spirit of anger encompasseth him with a net of  
 deceit, and blindeth his eyes, and through lying dark-  
 eneth his mind and giveth him his own peculiar vision  
                                   ii. 4 = I John ii. 11

in the new Jerusalem shall the righteous rejoice<sup>8</sup>  
                                   v. 12 = Rev. iii. 12, xxi. 2

the Lord shall be in the midst of it

And the Holy One of Israel shall reign over it

                                  v. 13 = Rev. xxi. 3

<sup>8</sup> This is the earliest occurrence of the expression "the new Jerusalem," in Jewish literature; here it refers to Jerusalem rebuilt. Cf. R. H. Charles, *Apocrypha and Pseudepigrapha*, Vol. II, p. 334.

*The Testament of Naphtali* (on Natural Goodness)

And again, after seven days, I saw our father Jacob standing by the sea of Jamnia, and we were with him. And behold, there came a ship sailing by, without sailors or pilot; and there was written upon the ship, The Ship of Jacob. And our father said to us: Come, let us embark on our ship. And when he had gone on board, there arose a vehement storm, and a mighty tempest of wind; and our father who was holding the helm, departed from us. And we, being tost with the tempest, were borne along over the sea; and the ship filled with water, (and was) pounded by mighty waves, until it was broken up. And Joseph fled away in a little boat. . . . And we were all scattered unto the ends of the earth. Then Levi, girt about with sackcloth, prayed for us all unto the Lord. And when the storm ceased, the ship reached the land . . . in peace. And, lo, our father came, and we all rejoiced with one accord. vi. 1-8 = Matt. viii. 23-27

for a good work there is a good remembrance before God  
viii. 5 = Acts x. 4

the potter knoweth the vessel, how much it is to contain  
the potter knoweth the use of each vessel, what it is meet  
for ii. 2, ii. 4 = Rom. ix. 21

let all your works be done in order with good intent in  
the fear of God, and do nothing disorderly in scorn or out  
of its due season. ii. 10 = I Cor. xiv. 40

there is a division between light and darkness. ii. 7  
= II Cor. vi. 14

if ye work that which is good . . . the devil shall flee  
from you viii. 4 = James iv. 7



*The Testament of Gad (on Hatred) <sup>9</sup>*

His commandments, concerning the loving of one's  
neighbour           iv. 2 = John xiv. 15, 21

And, now, my children . . . love ye each one his brother,  
and put away hatred from your hearts, love one another  
in deed, and in word, and in the inclination of the soul  
vi. 1 = I John iii. 18

*The Testament of Joseph (on Chastity)*

if any one seeketh to do evil unto you, do well unto him,  
and pray for him, and ye shall be redeemed of the Lord  
from all evil.       xviii. 2 = Matt. v. 44

going into my chamber, I prayed unto the Lord  
iii. 3 = Matt. vi. 6

I was sold into slavery, and the Lord of all made me free:  
I was taken into captivity, and His strong hand succored  
me.

I was beset with hunger, and the Lord himself nourished  
me.

I was alone, and God comforted me:

I was sick, and the Lord visited me:

I was in prison, and my God showed favour unto me;

In bonds, and He released me.       i. 5-6 = Matt.  
xxv. 35-36

I was cast into prison, I was beaten. . . .

The Lord doth not forsake them that fear Him

Neither in darkness, nor in bonds, nor in tribulations, nor  
in necessities       ii. 3-4 = II Cor. vi. 4-5

the Lord granted me to find mercy       ii. 3 = II Tim.  
i. 18

<sup>9</sup> See page 105 for Gad vi.3-7 = Matt. xviii.15-35.

*The Testament of Benjamin* (on a Pure Mind)

He that hath a pure mind in love, looketh not after a woman with a view to fornication; for he hath no defilement in his heart, because the Spirit of God resteth upon him. viii. 2 = Matt. v. 28

I shall no longer be called a ravening wolf (or better, a captain of robbers, and a wolf)

xi. 1 = Matt. vii. 15

. . . there will be evil-doings among you . . . and the kingdom of the Lord shall not be among you, for straightway He shall take it away ix. 1 = Matt. xxi. 43

Then shall we also rise . . .

Then also all men shall rise, some unto glory, and some unto shame. x. 7-8 = John v. 28-29; I Thess. iv. 15-17

The good inclination receiveth not glory from men

vi. 4 = John v. 41

In thee shall be fulfilled the prophecy of heaven, that a blameless one shall be delivered up for lawless men, and a sinless one shall die for ungodly men

iii. 8 = Acts ii. 23; Rom. v. 6

even though the spirits of Beliar claim you to afflict you with every evil, yet shall they not have dominion over you iii. 3 = Rom. vi. 14

The good man . . . showeth mercy to all men, even though they be sinners iv. 2 = Rom. ix. 16, xii. 8; Luke vi. 35

the good man. . . . By doing good, he overcometh evil, being shielded by God iv. 3-4 = Rom. xii.

he cleanseth his mind that he may not be condemned by  
men as well as by God      vi. 7 = I Cor. xi.  
31-34

If any one is glorified, he envieth him not; if any one is  
enriched, he is not jealous; if any one is valiant, he  
praiseth him; the virtuous man he laudeth; on the  
poor man he hath mercy; on the weak he hath com-  
passion      iv. 4-5 = I Cor. xiii. 4; Heb. v. 2

Do ye, therefore, truth each one to his neighbour  
x. 3 = Eph. iv. 25

the good mind hath not two tongues, of blessing and of  
cursing      vi. 5 = James iii. 10

the holy man is merciful to him that revileth him and  
holdeth his peace      v. 4 = I Peter ii. 23;  
I Cor. iv. 12

may wear crowns of glory      iv. 1 = I Peter v. 4

nevertheless the temple of God shall be in your portion,  
and the last (temple) shall be more glorious than the  
first. And the twelve tribes shall be gathered to-  
gether there, and all the Gentiles, until the Most  
High shall send forth His salvation in the visitation  
of a (well-beloved) prophet.      ix. 2 = Rev.  
xxi. 3

### viii. THE FIRST BOOK OF THE MACCABEES

It was inevitable that successive generations of  
loyal Jews should be fired by the heroic story of the  
long Maccabean struggle for religious freedom which  
began when Judas, the son of Mattathias the priest,  
rose up against the persecuting policy of Antiochus  
I (Epiphanes). The full story is related in five vari-

ous histories, all of which bear the Maccabean name, a name that was used loosely to designate not only the family, but also the followers of Judas, and later included all who championed the cause of Judaism against the alien power.

The First Book of Maccabees, written between B.C. 100 and 80, relates the story from the time when Antiochus attained authority in Palestine, B.C. 175, to the year when Simon Maccabeus died, B.C. 135. It therefore covers the "most stirring chapter in Israelitish history," and gives "a connected, minute, and graphic narrative" of events which brought about the rising, of the course of the struggle, of the prowess and fortunes of Judas, of the leadership of Jonathan his brother and the gallantry of his followers, of the beginning of the Hasmonean high-priesthood, of the founding of Jewish independence, and of the work of Simon.

Part of this heroic story is doubtless reflected in the brave recital of Hebrews xi. 33-38, and perhaps in the idea of a priesthood "after the order of Melchizedek," vii. 1-17.

The title, "priest of the Most High God" was assumed by the Maccabean rulers who acted as both kings and priests; thus *The Assumption of Moses*, vi. 1, says: There shall be raised up unto them kings bearing rule, and they shall call themselves priests of the Most High God. And Psalm cx. 8, which is an acrostic on the name of Simon, says: Thou art a priest for ever after the order of Melchizedek. In the *Testaments of the Twelve Patriarchs*, Levi.

viii. 14 contains the promise "a king shall arise in Judah, and shall establish a new priesthood . . . and his presence is beloved, as a prophet of the Most High."

The *First Book of the Maccabees* however offers but few definite parallelisms.

they builded an abomination of desolation upon the altar  
i. 54 = Matt. xxiv. 15

he and his sons fled into the mountains and forsook all  
that they had in the city ii. 28 = Matt. xxiv.  
16-17

he saw that the money failed from his treasures  
iii. 29 = Luke xiv. 28

he was afraid lest haply . . . he should fight against  
him xii. 40 = Luke xiv. 31

And they went to Rome . . . and answered and said,  
Judas . . . and the people of the Jews, have sent us unto  
you, to make a confederacy and peace with you, and that  
we might be registered your confederates and friends  
viii. 19-20 = Luke xiv. 32

And Jonathan . . . sent ambassadors unto him, to the  
end that they should make peace with him ix. 70  
= Luke xiv. 32

he said to them that were building houses, and were  
betrothing wives, and were planting vineyards, and were  
fearful, that they should return iii. 56 = Luke  
xvii. 28

Jerusalem was without inhabitants as a wilderness . . .  
and the sanctuary was trodden down, and the sons of  
strangers were in the citadel iii. 45 = Luke xxi.

## ix. THE LETTER OF ARISTEAS

The composition of the so-called *Letter of Aristeas* to his brother Philocrates has been assigned by scholars to dates as far apart as B.C. 200 and A.D. 35. Probably a date about B.C. 90 meets the requirements of the work as satisfactorily as any.

The *Letter* is really a legendary account of the origin of the Greek translation of the Old Testament—the Septuagint—written for purposes of Jewish propaganda, an apologetic for and a eulogy of “Jewish law, Jewish wisdom, and the Jewish name in general,” by an unknown author who was probably an Alexandrian Jew with Pharisaic leanings. An important section, 128-171, indicates the purpose and the function of the Law; and the section 143-145 gives an allegorical interpretation of the Law; its holiness and natural reasonableness are extolled.

The *Letter* was well circulated and Josephus made large use of it in his *Antiquities* II. xii. Some of the elements of the literary background of the New Testament are to be found in its pages.

The rest are men not of God but of meats and drinks and clothing. For their whole disposition leads them to find solace in these things. Among our people such things are reckoned of no account, but throughout their whole life their main consideration is the sovereignty of God. 140-141 = Matt. vi. 31-33

foundation (used in the sense of creation) 129 =  
Matt. xiii. 35; I Pet. i. 20

arranged in order 144 = Luke i. 1



For you must not fall into the degrading idea that it was out of regard to mice and weasels and other such things that Moses drew up his laws with such exceeding care. 144 = I Cor. ix. 9

He has ordered us to put the divine oracles upon our gates and doors as a remembrance 158 = Acts vii. 38; Romans iii. 2

When they had taken the rolls out of their coverings and unfolded the pages the king . . . said, "I thank you my friends . . . and most of all God whose oracles these are." 177 = Acts vii. 38; Rom. iii. 2; Heb. v. 12

(This is probably the earliest instance of the application of the term . . . τὰ λόγια to the Law as a whole, though it is used in Sirach xxxvi. 14 of divine utterance in general.)<sup>10</sup>

it is God who has bestowed upon you the crown of righteousness. 280 = II Tim. iv. 8

## X. THE WISDOM OF SOLOMON

Although this apocryphal work belongs to the same period as the *Letter of Aristeas*, B.C. 90, it has an entirely different character. It is a late specimen of "Wisdom" literature, essentially Jewish, written by an Alexandrian whose idea of "Wisdom" was fundamentally akin to that of *Proverbs* and *Sirach*, but at the same time very strongly influenced by Hellenic thought. The aim of the book is to utter a serious warning against ungodliness; an aim that makes it partly a polemic and partly an apology.

<sup>10</sup> R. H. Charles, *Apocrypha and Pseudepigrapha*, Vol. II, p. 111, note.

As part of the literary background of the New Testament it exercised important influences, the effects of which are quite easily traceable. It furnished some of the moulds into which the Christian thoughts of Christ were run and fixed. "There can be no doubt that it was one of the most important sources from which Paul drew the materials out of which he constructed his philosophy of the Christian religion." He made especial use of it in his great Epistle to the Romans.

Perhaps the most notable of the echoes of this book in the New Testament are those in the Johannean writings and in Hebrews.

There is in her a spirit quick of understanding, holy,  
Only-begotten                      vii. 22 = John i. 14, 18; iii.  
16, 18; I John iv. 9

She is an effulgence from everlasting light  
And an unspotted mirror of the working of God  
And an image of His goodness                      vii. 26 = He-  
brews i. 1-2

The following parallels in Romans show how deeply the apostle had drunk of the spirit of this book, and how much his thought was indebted to it.

|        |       |                                   |   |        |     |       |
|--------|-------|-----------------------------------|---|--------|-----|-------|
| Wisdom | xiii. | 1-7                               | = | Romans | i.  | 19-20 |
| "      | xiii. | 8 "they are not to<br>be excused" | = | "      | i.  | 20    |
| "      | xi.   | 15-16                             | = | "      | i.  | 21-25 |
| "      | xiv.  | 24-27                             | = | "      | i.  | 24-25 |
| "      | i.    | 15-16                             | = | "      | v.  | 12    |
| "      | ii.   | 24                                | = | "      | v.  | 12    |
| "      | xii.  | 12-13                             | = | "      | ix. | 19    |
| "      | xv.   | 7-8                               | = | "      | ix. | 21    |
| "      | ix.   | 13-17                             | = | "      | xi. | 34-35 |

Among other parallels this is strikingly interesting:

He shall take his jealousy as complete armour. . . .

He shall put on righteousness as a breastplate. . . .

He shall take holiness as an invincible shield.

And he shall sharpen stern wrath as a sword.

v. 17-20 = Ephesians vi. 13-17

## xI. THE PSALMS OF SOLOMON

This collection of eighteen Psalms, or independent lyrics or odes, written in Hebrew by various Pharisaic authors between B.C. 70 and 40, and ascribed to Solomon to secure the prestige of his name, was little used in Christian circles although it circulated among the Jewish synagogues.

The Psalms represent Jewry as being divided into two spiritually unlike parties. On the one hand were the "righteous" or "pious," the God fearing, the "poor," the "guileless"; and over against them were the "unrighteous" or "sinners," the "transgressors," the "profane," the "men-pleasers."

The "sinners" were in the seat of government; their worldly prosperity made them insolent and self-sufficient; the "pious" or "poor" on the other hand were political quietists who regarded the calamities of the times as the chastening of the Lord to be borne with patience. To meet the needs created in men's hearts by the present distress, the Psalms offered the hope of the coming of a sinless Messiah, or Christ.

Behold, O Lord, and raise up unto them their king, the

Son of David . . . that he may reign over Israel Thy servant, and gird him with strength, that he may shatter unrighteous rulers.      Psalm xvii. 23

This "Anointed One" would drive the heathen and the "sinners" out of Israel, purge Jerusalem of its evils, gather about himself a holy people whom he would govern in holiness, and spread his righteous rule abroad until it included all nations.

They are all holy and their king is Christ the Lord. xvii. 36.

The circumstances of the capture of Jerusalem, the contemptuous treatment of the Temple, the slaughter of the citizens, the execution of their leaders, and the captivity and exile to the West of their princes are graphically described (ii. 20, viii. 23-24, xvii. 14).

Pompey the Roman conqueror, the "man of the strange land," the "mighty striker," captor of Jerusalem and blasphemer of the Temple, is regarded as the adversary of God, and the "dragon" of the last times; his death on the seashore of Egypt, B.C. 48, is celebrated by the author in triumphant strains as a glorious act of God (Psalm ii. 26-31).

The Psalms were the work of Pharisees, who, by these songs, expressed their hostility to the Has-monean princes who had seized the reins of government and assumed the title of king. Some of their music has stolen into the pages of the New Testament.

they wandered in deserts that their lives might be saved  
from harm            xvii. 19 = Hebrews xi. 38

O Lord, deliver my soul from (the) lawless and wicked  
man

From the tongue that is lawless and slanderous, and  
speaketh lies and deceit.

Manifoldly twisted (?) are the words of the tongue of  
the wicked man,

Even as . . . a fire that burneth up . . .

. . . to fill houses with a lying tongue,

To cut down the trees of gladness

To involve households in warfare by means of slanderous  
lips.            xii. 1-4 = James iii. 5-6

the mark of destruction is upon their forehead

xv. 10 = Rev. xiii. 16, xiv. 9

the Paradise of God, the trees of life, are His pious ones.

xiv. 2 = Rev. xxii. 2

## xii. THE SECOND BOOK OF THE MACCABEES

This work holds to I Maccabees a relation similar to that which the books of Chronicles in the Old Testament hold to the books of Kings. It was intended to give literary grace and moral point to the plain unvarnished tale of the earlier record. The author says that he made an abridgement of an earlier story by Jason of Cyrene (B.C. 150-120), but he restricted himself to the fifteen years between B.C. 176-161, telling their story of heroic resistance and religious zeal in excellent Greek from a definitely Pharisaic standpoint.

The date of the book falls between B.C. 60 and A.D.

1; it was written to prevent the Jews of Egypt forgetting that they belonged to the race that had inherited the Maccabean glory.

The indebtedness of the New Testament to it is slight:

for their fear for their wives and children and furthermore for brethren and kinsfolk was in less account with them; but greatest and first was their fear for the consecrated sanctuary.      xv. 18 = Luke xiv. 26

As he was a man not devoid of understanding, weighing with himself the defeat which had befallen him, and considering that the Hebrews could not be overcome, because the Almighty God fought on their side, he sent again and persuaded them to come to terms      xi. 13 = Luke xiv. 31-32

I beseech thee . . . to lift thine eyes unto the heaven and the earth, and to see all things that are therein, and thus to recognize that God made them not of things that were.      vii. 28 = Heb. xi. 3

they were wandering in the mountains and in the caves after the manner of wild beasts      x. 6 = Heb. xi. 38

### xiii. THE ZADOKITE FRAGMENTS

These interesting *Fragments* of a work written B.C. 18-8 in the circle of the Zadokites, a party of reformed Sadduceeism, represent a movement begun as early as B.C. 196 to correct irregularities in the Temple worship, and to restore the Prophets to a standing of equality with the Law as Judaic authorities. This reform movement, which began



within the priesthood, led to the separation of the Zadokites, "the penitents of Israel," from the Sadducees on the one hand, and, later on, to their hostility to the Pharisees on the other. They expected a Messiah who should be a son of Levi, and not a son of David as in the *Psalms of Solomon*; their expected Messiah "is represented in the New Testament by the heavenly priesthood of Christ in Hebrews" (viii. 1-3).

Even if Dr. Margoliouth's view that the Zadokites were Christians is untenable it is nevertheless "not improbable that many . . . joined the Church" . . . nor is it unlikely that some of their number formed part of the "great company of priests that became obedient to the faith," Acts vi. 7.

The writers of the New Testament no doubt came to know the work of which we now possess only fragments; for it was a contemporary writing circulating among pious folk whose views were sympathetic with those of the new faith.

(Swear not) either by Aleph Lamed or by Aleph Daleth (i.e., by the first two letters respectively of the divine names Elohim and Adonai) but by the oath in the curses of the covenant      xix. 1 = Matt. v. 34-37

If it (an animal) falls into a pit or ditch, he shall not raise it on the Sabbath      xiii. 24 = Matt. xii. 11;  
Luke xiv. 5

the fundamental principle of the creation is "Male and female created He them."      vii. 2 = Matt. xix. 4;  
Mark x. 6

the case of all who reject the commandments of God, and forsake them and turn away in the stubbornness of their heart ix. 27 = Mark vii. 9

to love every one his brother as himself viii. 17 = Mark xii. 31; Matt. xix. 19

the Messiah from Aaron and from Israel ix. 29 = Mark xii. 36-37; Matt. xxii. 41-45

Chapter ix. 5-9 contains a figurative exposition of Amos v. 26-27 to show that the true Messiah will not be kingly, of the line of David; but priestly, "from Aaron and from Israel." The New Testament parallels show that this had its effect on the mind of Jesus (cf. Mark xii. 36-37).

the sons of Zadok are the elect of Israel called by the name vi. 2 = Mark xiii. 22, 27; Luke xviii. 7

they shall make themselves strong against all the children of the world. ix. 54 = Luke xvi. 8, xx. 34

the precepts in the which the Lawgiver ordained that they should walk viii. 9 = Eph. ii. 10

not to bear a grudge from day to day viii. 19 = Eph. iv. 26

Belial raised Jochanneh and his brother with his evil device when the former (i.e., Moses) delivered Israel. (These were the Egyptian magicians Jannes and Jambres. Exodus vii. 11) vii. 19 = 2 Tim. iii. 8

#### xiv. THE ASSUMPTION (ASCENSION) OF MOSES

This book is another example of a composite work fashioned of two originally distinct pieces. The earlier, dating from A.D. 7-29, is probably the long-lost *Testament of Moses*; the later, the *Assumption*,

must have been written at least twenty years afterwards. In its present form the book represents the Pharisaic Quietists whose views were opposed to the growingly secular Pharisaism which adopted the political ideals and the Messianic expectations of the popular faith.

The author of the *Assumption*, a devout Jewish mystic, forecast the future of Israel under the imagery of a prophecy spoken by Moses to Joshua. Moses describes the apostasy and distress from which the nation awakes to a sense of evil-doing and to repentance, only to fall back again into sin. King Herod and his sons were before the eyes of the writer, who predicts their tyrannous rule; foretells the coming of evil rulers and the oppression of Israel by Rome until a Levite deliverer appears. A Psalm of Hope here breaks the story which is then continued by Joshua who expresses his sorrow and fears. Moses entrusts him with the task of overcoming the Gentiles and the book ends.

Apart from its interest as a work written during the early years of Christianity, the *Assumption* has a special interest because of its advocacy of a wise pacifism, united with a strict observance of the Law, and a patient expectation of divine deliverance. This ran counter to the popular conception of the Messiah as a man of war; but it was the view of Jesus, who opposed a working alliance between religion and any political movement or any political party. The quietism of the work has very close affinities with the temper expressed in the Sermon on the Mount.

The following similarities of thought and language reveal the influence of the *Assumption* upon the writers of the New Testament:

lovers of banquets at every hour of the day, gluttons,  
gourmands                      vii. 4-5 = Matt. xi. 19; Luke vii.  
34; II Pet. ii. 13

devourers of the goods of the poor (a common charge  
against Sadducees)                      vii. 6 = Matt. xxiii. 14

such as has not befallen them from the beginning until  
that time                      viii. 1 = Matt. xxiv. 21; Rev. xvi. 18

and all the tribes shall mourn                      iii. 8 = Matt.  
xxiv. 30

from the beginning of the creation of the world                      i. 18  
= Mark x. 6, xiii. 19

And the earth shall tremble: to its confines shall it be  
shaken:

And the high mountains shall be made low

And the hills shall be shaken and fall.

And the horns of the sun shall be broken and he shall be  
turned into darkness

And the moon shall not give her light, and be turned  
wholly into blood

And the circle of the stars shall be disturbed.

And the sea shall retire into the abyss,

And the fountains of waters shall fail,

And the rivers shall dry up.<sup>11</sup>                      x. 4 = Mark xiii.  
24-25

<sup>11</sup> Part of a hymn of ten stanzas of three lines each. The original text reads: The sun shall not give light and he shall be turned into darkness.

And the horns of the moon shall be broken, and he shall be altogether turned into blood.

he shall forthwith avenge them of their enemies

x. 2 = Luke xviii. 3

they have no advocate to offer prayers on their behalf to the Lord xi. 17 = John xiv. 16

How therefore am I to foster this people as a father

xi. 10 = John xiv. 18

Joshua the son of Nun, a man approved of the Lord

i. 6 = Acts ii. 22; II Tim. ii. 15

who suffered many things in Egypt and in the Red Sea and in the wilderness forty years iii. 11 = Acts vii. 36

when this is done the times shall be ended, in a moment the course shall be (ended) the four hours shall come (text corrupt). vii. 1 = I Cor. xv. 52

the holy temple of the Lord iii. 2 = Eph. ii. 21

the minister of the people and of the tabernacle of the testimony i. 8 = Heb. viii. 2

he prepared me before the foundation of the world that I should be the mediator of His covenant i. 14 = Heb. ix. 26

many in those times shall have respect unto desirable persons and receive gifts and pervert judgment

v. 5 = James ii. 1

lovers of banquets every hour of the day vii. 5 = II Peter ii. 13

. . . saying, We shall have feastings and luxury, eating and drinking, and we shall esteem ourselves as princes

vii. 8 = II Peter ii. 13

impious                      vii. 3, 7 = Jude 4

complainers                vii. 7 = Jude 16

(Some of the early Fathers speak of this book as the authority for the legend in Jude 9, but the passage is not in the work as we have it.)

both their hands and minds handling unclean things and  
their mouth speaks great things                vii. 9 = Jude 16

admiring persons covetously and receiving rewards

v. 5 = Jude 16

when the times shall be ended

vii. 1 = Jude 18

#### XV. THE SECOND BOOK OF ENOCH

This apocalyptic work, sometimes called the *Book of the Secrets of Enoch*, and again, because of the language in which the only known manuscripts are written, *The Slavonic Enoch*, professes to describe the things seen by Enoch in the seven heavens. Originally written in Greek by an orthodox Hellenistic Jew resident in Egypt, it belongs to that critical period in Jewish history in which Christianity had its beginning, A.D. 1-50.

The book has many varied literary associations and most certainly forms part of the background of the New Testament, "some of the dark passages" of which "are all but inexplicable without its aid." Its influence upon the mind of early Christianity was such as to leave most marked impressions which persisted for centuries. Here for the first time in Jewish literature the course of history is regarded as being



settled by the days of the creation, each "day" being taken as the equivalent of a thousand years. At the end of time so measured, this book placed a millennial epoch in which the peace of God will reign on the earth; this again will be succeeded by the timeless age when God shall indeed dwell with men upon the earth.

As will be seen by the following parallel passages there is a similarity of language as well as of thought pointing to a close connection, even if not sufficiently akin to prove actual dependence.

Blessed is he who speaks with humble tongue and heart  
to all      lii. 13 = Matt. v. 3

God requires a pure heart, and by this test tries the heart  
of man      xlv. 4 = Matt. v. 8

Blessed is he who implants peace and love      lii. 11 =  
Matt. v. 9

and he who vents anger on any man without injury, the  
Lord's great anger will cut him down      xlv. 2 =  
Matt. v. 22

I swear not by any oath, neither by heaven, nor by earth,  
nor by any other creature which God created. . . . If  
there is no truth in men, let them swear by the words  
"yea, yea," or "nay, nay."      xlix. 1 = Matt. v.  
34-35, 37

endure for the sake of the Lord every wound, every  
injury, every evil word and attack. If ill-requitals befall  
you, return them not either to neighbour or enemy

l. 1-3 = Matt. v. 39

on the day of the great judgment every weight, every  
measure, and every make-weight will be as in the market

. . . and every one shall learn his own measure, and according to his measure shall take his reward xlv. 5

= Matt. vii. 2; Mark iv. 24

as a man asketh for his own soul, so let him do to every living soul lxi. 1-2 = Matt. vii. 12

the works of man are some good and some bad, and in their works are known those who live evilly

xlii. 14 = Matt. vii. 16, 20

the very great, open, and weeping hell . . . the prisoners are in pain, expecting the limitless judgment

xl. 12 = Matt. viii. 12

those men took me and led me up on to the second heaven, and showed me darkness, greater than earthly darkness, and there I saw prisoners hanging, watched, awaiting the great and boundless judgment, and these angels were dark-looking, more than earthly darkness, and incessantly making weeping through all hours, and I said to the men who were with me: "Wherefore are these incessantly tortured?" they answered me: "These are God's apostates, who obeyed not God's commands" . . .

vii. 1-3 = Matt. viii. 12

. . . a very terrible place, and there were all manner of tortures in that place: cruel darkness and unillumined gloom, and there is no light there. x. 1-2 = Matt. viii. 12

Blessed is the man who shall bear their yoke (i.e., the yoke of the books of Enoch) and shall drag them along, for he shall be released on the day of the great judgment.

xlvi. 9 = Matt. xi. 29-30

they have rejected my commandments and my yoke

xxxiv. 1 = Matt. xi. 29

Be of good cheer. Be not afraid. i. 8, xx. 2, xxi. 3  
= Matt. xiv. 27

for to-morrow I shal go up on to héaven, to the upper-  
most Jerusalem, to my eternal inheritance lv. 2 =  
Matt. xx. 17-19

for not to my angels have I told my secret  
xxiv. 3 = Matt. xxiv. 36; I Pet. i. 12

hide not your silver in the earth li. 2 = Matt.  
xxv. 18, 25

this place (i.e., Paradise) is prepared for the righteous,  
who endure all manner of offence from those who exas-  
perate their souls, who avert their eyes from iniquity,  
and make righteous judgment, and give bread to the  
hungering, and cover the naked with clothing, and raise  
up the fallen, and help injured orphans . . . ix. 1  
= Matt. xxv. 34-35.

this place is prepared for those who dishonour God . . .  
who being able to satisfy the empty, made the hungering  
to die; being able to clothe, stripped the naked.

x. 4 = Matt. xxv. 42

whoever of you spends gold or silver for his brother's  
sake, he will receive ample treasure in the world to come.

l. 5 = Luke vi. 38, xviii. 29-30

Now therefore, my children, in patience and meekness  
spend the number of your days, that you may inherit  
endless life l. 2 = Luke xxi. 19

it came to pass, when Enoch had told his sons, that the  
angels took him on their wings and bore him up on to the  
first heaven, and placed him on the clouds iii. 1 =  
Luke xxiv. 51; Acts i. 9

whoever increases his lamp before the Lord's face and  
makes not true judgment, the Lord will not increase his

treasure in the realm of the highest      xlv. 2 = John  
vii. 24

In the great time (to come) are many mansions prepared  
for men, good for the good, bad for the bad.

lxi. 2 = John xiv. 2

I know not whither I go      ii. 1 = John xiv. 4-5

When Enoch had talked to the people, the Lord sent out  
darkness on to the earth . . . and they took Enoch up on  
to the highest heaven where the Lord is. . . . And the  
people saw and understood not how Enoch had been  
taken, and glorified God . . . and all went to their homes

lxvii. 1-3 = Acts i. 9-12

Bow not down to vain gods . . . who made neither  
heaven nor earth      ii. 2 = Acts xiv. 15

there will be judgment for the just and the unjust and  
there no one shall escape notice      xlv. 3 = Acts  
xxiv. 15

If ill requitals befall you, return them not either to  
neighbour or enemy, because the Lord will return them  
for you and be your avenger on the day of great judg-  
ment, that there be no avenging here among men

l. 4 = Rom. xii. 19

put him (i.e., Enoch) into the garments of my glory

xxii. 8 = II Cor. v. 2-3; Rev. iii. 4

I could not endure the terror of the Lord      xxxvii. 1  
= II Cor. v. 11

Blessed is he in whom is truth, that he may speak truth  
to his neighbour      xlii. 12 = Eph. iv. 25

(in the seventh heaven) great archangels, incorporeal  
forces, and dominions, orders and governments, cherubim  
and seraphim, thrones and many-eyed ones      xx. 1  
= Col. i. 16

he must point out the guardianship of the world, to the faithful men and workers of my pleasure xxxv. 2  
= II Tim. ii. 2

endure for the sake of the Lord every wound, every injury, every evil word and attack l. 3 = II Tim. iv. 5

and the Lord appointed him (Adam) ruler over all, and subjected to him all things under his hands and made them dumb and made them dull (literally, deaf) that they be commanded of man, and be in subjection and obedience to him. Thus also the Lord created every man lord over all his possessions lviii. 3 = Heb. ii. 7-8

an eternal inheritance ix. 1 and x. 6 = Heb. ix. 15

all that I created from non-being, and visible things from invisible xxiv. 2 = Heb. xi. 3

I commanded that visible things should come down from invisible xxv. 1 = Heb. xi. 3

I saw the appearance of the Lord's face, like iron made to glow in fire, and brought out, emitting sparks, it burns. xxii. 1 = Rev. i. 15, ii. 18

their faces were burning like the sun, their eyes too like a burning light, and from their lips was fire coming forth (with clothing and singing of various kinds. Corrupt text) in appearance purple, their wings brighter than gold, their hands whiter than snow. i. 5 = Rev. i. 16, xix. 12

I fell prone and bowed down to the Lord, and the Lord with his lips said to me: Have courage, Enoch, do not fear, arise and stand before my face unto eternity  
xxii. 4 = Rev. i. 17

(in the third heaven, i.e., Paradise) in the midst of the trees that of life . . . of ineffable goodness and fragrance . . . and it has produce from all fruits      viii. 3 = Rev. ii. 7, xxii. 2

then I made firm the waters . . . and I made foundations of light around the water . . . and imaged it like crystal wet and dry, that is to say like glass      xxvii. 3 = Rev. iv. 6, xxii. 1

all the heavenly troops would come and stand . . . and would bow down to the Lord, and would again go to their places in joy and felicity, singing songs in the boundless light with small and tender voices, gloriously serving Him.      xx. 3 = Rev. iv. 10-11, vii. 11-12

there will be one æon, and all the righteous who shall escape the Lord's great judgment, shall be collected in the great æon, for the righteous the great æon will begin, and they will live eternally, and then too there will be amongst them neither labour, nor sickness, nor humiliation, nor anxiety, nor need, nor violence, nor night, nor darkness, but great light. And they shall have a great indestructible wall, and a paradise bright and incorruptible, for all corruptible things shall pass away, and there will be eternal life.      lxv. 8-10 = Rev. vii. 15-17

the key-holders and guards of the gates of hell

xl. 1 = Rev. ix. 1

the angels who are over seasons and years, the angels who are over rivers and sea, and who are over the fruits of the earth . . .      xix. 4 = Rev. ix. 14, xvi. 4

then all time shall perish and the years      lxv. 7 = Rev. x. 5-6



showed me the Lord from afar, sitting on His very high throne      xx. 3 = Rev. xix. 4

a fiery river coming forth, and that whole place is everywhere fire      x. 2 = Rev. xix. 20, xx. 10

#### xvi. THE MARTYRDOM OF ISAIAH

This now fragmentary work forms part of a composite book, *The Ascension of Isaiah*, in which it occupies i. 1-2a, 6b-13a; ii. 1-8, 10-iii. 1-12; v. 1c-14. In its original form it circulated as an independent work, composed by a Jewish author between the years A.D. 1-50. The other two writings comprised in *The Ascension* are *The Testament of Hezekiah* and *The Vision of Isaiah*. These are of Christian origin, probably the work of converted Jews during the closing years of the first century of our era.

*The Martyrdom* preserves the well-known tradition that the prophet was put to death by being sawn asunder with a wooden saw. It refers to Nero, in a description of Anti-Christ, as "the king of this world, descending out of heaven in the likeness of a man, a king of iniquity and the murderer of his mother."

The passage, "Go ye to the region of Tyre and Sidon for for me only hath God mingled the cup," v. 13, is suggestive of Mark vii. 24 and x. 38. The idea of a *cup* of martyrdom occurs in several New Testament passages.

## xvii. THE SECOND BOOK OF ESDRAS OR FOURTH EZRA

This widely known work, bearing various titles and available in five different versions, contains the only true apocalypse in the Apocrypha of the Old Testament. Its deeply despondent tone registers the emotions aroused by the overwhelming disaster of the downfall of Jerusalem, and still poignant twenty years later when this book was written to console the broken-hearted Jews.

Of the five existing versions that of the Latin Vulgate contains sixteen chapters; but of these chapters i and ii really form a distinct work, written about A.D. 260, by a Christian with strong anti-Jewish prejudices. It is frequently quoted as the *Third Book of Ezra*. The last two chapters, xv and xvi, are also of Christian origin, and are sometimes referred to as the *Fifth Book of Ezra*.

The central and original part of the book, iii-xiv, is usually distributed into seven different Visions; iii. 1-v. 19; v. 20-vi. 34; vi. 35-ix. 25; ix. 26-x. 58; x. 60-xii. 51; xiii; xiv. Dr. R. H. Charles however finds in it five original pieces to which he gives various dates ranging from B.C. 30 to A.D. 100.

The seven Visions were given to explain the overthrow of Jerusalem and the triumph of the Gentiles. They reveal that (1) there is a term to wickedness; (2) that the signs of the end are now visible; (3) that the Anointed One will appear to gladden the saved, and the Most High will judge all mankind. There follow (4) a vision of Zion symbolised by a

woman in sorrow; (5) a vision of an eagle representing imperial Rome; (6) the vision of the Son of man rising from the sea to redeem God's whole creation; and (7) a charge to Ezra containing the legend of his restoring the lost Scriptures and producing seventy others. The book ends with the seer's death.

Some of the underlying presuppositions in iii.-ix. 1-25 occur with striking similarities in the writings of Paul, and other of the writers of the New Testament found useful suggestions and material in them. There is also so close and intimate a connection between this composite work and *The Second Book of Baruch* that "it looks sometimes as if one were actually citing the other." This association has given rise to the explanation that the two works were the manifestoes of two rival schools of apocalyptic thought. *Fourth Ezra* would represent the Shamnite school, the views of which are controverted by *Second Baruch* through which the mind of some later school like that of Aquiba found expression.

As will be seen by the following list of parallel passages, this apocalyptic book exercised considerable influence upon the writers of the New Testament.

thou hast a treasure of works laid up with the Most High,  
but it shall not be showed thee until the last times

vii. 77 = Matt. vi. 21; Luke xii. 34

There is a builded city which lies on level ground, and it is full of good things; but its entrance is narrow and lies on a steep, having fire on the right hand and deep water on the left, and there is one only path lying be-

tween them both, this is between the fire and the water,  
 (and so small) is this path, that it can contain only one  
 man's footstep at once. If, now, this city be given to a  
 man for an inheritance unless the heir pass through the  
 danger set before him how shall he receive his in-  
 heritance?           vii. 6 = Matt. vii. 14

Be of good cheer, and fear not           vi. 33 = Matt.  
 ix. 2, xiv. 27

for the evil . . . is sown, but the ingathering of it is not  
 yet come           iv. 28 = Matt. xiii. 39

their face is destined to shine as the sun           vii. 97 =  
 Matt. xiii. 43

I will liken my judgment to a ring; just as there is no  
 retardation of them that are last, even so there is no  
 hastening of those that are first.           v. 42 = Matt.  
 xix. 30, xx. 16

This age the Most High has made for the many but the  
 age to come for the few. . . . Many have been created,  
 but few shall be saved.           viii. 1, 3 = Matt. xx. 16,  
 xxii. 14

as concerning the tokens (i.e., the signs)

iniquity shall be increased

the land . . . shall be waste and untrodden and men  
 shall see it desolate

the sun . . . the moon . . . blood . . . the stone . . .  
 the peoples

there shall be chaos in many places           v. 1-4, 8 =  
 Matt. xxiv. 2, 12, 29

there shall be seen in the world earthquakes, disquietude  
 of peoples; devices of nations, signs.           ix. 3 =  
 Matt xxiv. 7

woe unto them that shall survive in those days

xiii. 16 = Matt. xxiv. 9-12

out of the heart of the seas as it were the form of a man.  
And I beheld and lo this Man flew with the clouds of  
heaven      xiii. 3 = Matt. xxiv. 30; Rev. i. 7

then shall the Most High say to the nations that have  
been raised (from the dead), Look now and consider  
whom ye have denied, whom ye have not served, whose  
commandments ye have despised.      vii. 37 = Matt.  
xxv. 31-32

thus shall he speak unto them in the Day of Judgment

vii. 38 = Matt. xxv. 34

number me the days that are not yet come      v. 36  
= Mark xiii. 32

So also shall be my promised judgment; I will rejoice  
over the few that shall be saved inasmuch as they it is  
that make my glory prevail      vii. 6 = Luke xiii. 23

there shall be joy over the salvation of those who have  
believed      vii. 131 = Luke xv. 7, 10

(Why) have they who denied thy promises been allowed  
to tread under foot those that have believed thy cove-  
nants?      v. 29 = Luke xxi. 24

I will tell thee yet again greater things than these

vi. 31 = John i. 50, v. 20

thou shalt hear again greater things than these

iv. 13 = John i. 50, xiv. 12

in truth there is no man among them that be born but he  
hath dealt wickedly: and among them that have lived  
there is none which hath not done amiss      viii. 35 =  
Rom. iii. 23

Blessed are they who come into the world and keep Thy commandments! But . . . who is there of those who have come into the world that has not sinned? Or who of the earth-born is there that has not transgressed Thy covenant? And now I see that the coming age shall bring delight to few, but torment to many. For the evil heart has grown up in us, that has estranged us from God, and brought us to destruction has made known to us the ways of death, has showed to us the paths of perdition, and removed us far from life—and that not a few only, but well-nigh all who have been created.

vii. 45-48 = Rom. iii. 23

Thou didst choose Thee one from among them whose name was Abraham and him thou lovedst . . . and madest an everlasting covenant with him. . . .

iii. 13-15 = Rom. iv. 13

O thou Adam, what hast thou done? For though it was thou that sinned the fall was not thine alone, but ours also who are thy descendants. For how does it profit us that the eternal age is promised to us, whereas we have done the works that bring death? And that there is foretold to us an imperishable hope, whereas we so miserably are brought to futility. And that there are reserved habitations of health and safety, whereas we have lived wickedly? And that the glory of the Most High is to defend them that have lived a pure life, whereas we have walked in ways most wicked? And that Paradise, whose fruit endures incorruptible, wherein is delight and healing, shall be made manifest, but we cannot enter it, because we have passed our lives in unseemly manners? And that the faces of such as have practised abstinence shall shine above the stars, whereas our faces shall be blacker than darkness? For while we



lived and committed iniquity, we considered not what we were destined to suffer after death. vii. 118-126

= Rom. v. 12-17; I Cor. xv. 22

For the first Adam, bearing a wicked heart, transgressed and was overcome; and not he only, but all they also that are born of him. Thus disease was made permanent; and the law was in the heart of the people along with the wickedness of the root; so that good departed away, and that which was wicked abode still.

iii. 21-22 = Rom. v. 14-17, vii. 20

they see . . . the spacious liberty which they are destined to receive with enjoyment and immortality

vii. 96 = Rom. viii. 21

the trumpet shall sound aloud, at which all men when they hear it shall be struck with sudden fear. vi. 23

= I. Cor. xv. 52; I Thess. iv. 16

now do thou renounce the life that is corruptible

let go from thee the cares of mortality

cast from thee the burdens of man,

put off now the weak nature;

lay aside thy burdensome cares,

and hasten to remove from these times

xiv. 13-15 = II Cor. v. 6

neither shall one lay a burden on another; for then every one shall bear his own righteousness or unrighteousness (i.e., in the day of judgment). vii. 105 = Galatians vi. 2, 5

we, thy people, whom thou hast called thy first-born, thy only-begotten, thy beloved (most dear), are given up into their hands vi. 58 = Col. i. 15, 18

it shall be whosoever shall have survived all these things that I have foretold unto thee, he shall be saved and shall see my salvation and the end of my world. And the men who have been taken up, who have not tasted death from their birth shall appear. vi. 25 = I Thess. iv. 15-17

place of repentance ix. 11 = Heb. xii. 17

they have now escaped what is corruptible vii. 96  
= II Peter i. 4

of all the prophets thou alone art left to us . . . as a lamp in a dark place xii. 42 = II Peter i. 19

I stood upon my feet and hearkened; and lo! a voice spake and the sound of it was as the sound of mighty waters vi. 17 = Rev. i. 15, etc.

when he saw that I lay on the ground as one dead . . . he grasped my right hand and strengthened me, and set me on my feet x. 30 = Rev. i. 17

therefore write all these things that thou hast seen in a book, and put them in a secret place; and thou shalt teach them to the wise of the people. . . . xii. 37  
= Rev. i. 19, x. 4

as for the lion whom thou didst see roused from the wood and roaring and speaking to the eagle and reproving him for his unrighteousness and all his deeds as thou hast heard; This is the Messiah . . . who shall spring from the seed of David xii. 31 = Rev. v. 5

then shall the pit of torment appear vii. 36 = Rev. ix. 2

there came up from the sea an eagle which had twelve feathered wings and three heads. (A creature from the sea = Rome) xi. 1 = Rev. xiii. 1

(The lion addresses the eagle that came up out of the sea.)

Thou hast wielded power over the world with great terror and over all the inhabited earth with grievous oppression; Thou hast dwelt so long in the civilized world with fraud, and hast judged the earth (but) not with faithfulness;

For thou hast afflicted the meek,  
And oppressed the peaceable;  
Thou hast hated the upright,  
And loved liars.

xi. 40-42 = Rev. xiii. 1, 4-8

there was gathered together from the four winds of heaven an innumerable multitude of men to make war against the Man that came up out of the sea

xiii. 5 = Rev. xvii. 14

then shall the pit of torment appear and over against it shall be the place of rest; and the furnace of hell shall be showed and over against it the paradise of delight

vii. 36 = Rev. xx. 3-4

the bride shall appear, even the city coming forth

vii. 26 = Rev. xxi. 2

neither noon, nor night, nor dawn, neither shining, nor brightness, nor light, save only the splendour of the brightness of the Most High

vii. 42 = Rev. xxi.

23

and that Paradise whose fruit endures incorruptible wherein is delight and healing shall be made manifest

vii. 123 = Rev. xxii. 2

the books shall be opened before the firmament

vi. 20 = Rev. xxii. 10

## xviii. THE SECOND BOOK OF BARUCH

From the composite Book of Baruch, the second part, consisting of iii. 9-v. 1-9, is separable as a distinct work belonging to the period A.D. 75. This distinct composition, which was written to encourage the Jews of the Dispersion, is itself divisible into two parts. The first of these, iii. 9-iv. 1-4, contains a eulogy of Wisdom which it identifies with the Law, that glory of Israel which must not be given up. It makes an ample confession of the sins which brought God's punishment upon His people in the form of Jerusalem's overthrow and pleads for His mercy. The story is transferred back to the time of Baruch during the exile in Babylon.

The second part, iv. 5-v. 1-9, containing a discourse of comfort and encouragement to the scattered people has likenesses to many of the poetical passages of the Old Testament. Written about A.D. 75, immediately after the overthrow of Jerusalem, it offered consolation to the Jews in distant lands for the loss of their sacred metropolis.

In spite of all that had happened, the author insisted upon the peculiar privileges of Israel:

God has found out all the way of knowledge and given it  
to Israel his beloved      iii. 36 = Rom. iii. 2; I Cor.  
ii. 9-10

Give not thine honour to another, nor the things that are  
profitable unto thee to a strange nation iv. 3 = Matt.  
vii. 6

## xix. THE APOCALYPSE OF BARUCH

This Apocalypse, sometimes called *The Syriac Baruch*, was originally a work of eight sections, containing eighty-six chapters, probably produced by several Pharisaic writers soon after the downfall of the Holy City; it is concerned with the moral and religious problems created by that disaster. The many close affinities between it and *Fourth Ezra* have led some scholars to regard the two works as of the same authorship, and even to call them the "twin Apocalypses."

The first seventy-seven chapters contain the Apocalypse proper; the remaining nine chapters give a copy of a Letter of Baruch to the nine and a half tribes scattered abroad. The Apocalypse predicts the coming disaster, pictures the advance of the Chaldeans, the hiding of the Temple treasures, the destruction of the walls of the city by angels, and the occupation by the enemy. Then follow various visions of the coming twelve tribulations, with the signs of Messiah's advent, together with the discussion "of theological questions relating to original sin, free will, works, the number of the saved, the nature of the resurrection body, &c."

Some parts of the book, e.g., xxxvi-xl and liii-lxx, represent a condition when Jerusalem was still standing, the center of Jewish hopes. Other sections, like the Letter to the Dispersion, presuppose the fall of the city and reflect the grief and despair which that catastrophe provoked. "The world is a scene of

corruption, its evils are irremediable, its end is nigh, and the advent of the new and spiritual world is at hand." <sup>12</sup>

And ye priests, take ye the keys of the sanctuary,  
And cast them into the height of heaven,  
And give them to the Lord and say:

"Guard thine own house; for we are found unfaithful  
stewards."      x. 18 = Matt. xvi. 19; Luke xi. 52

<sup>12</sup> *Encyclopædia Britannica*, 11th ed., Vol. III, p. 455.



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